The CHRISTIAN CENTURY

A Journal of Religion

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Sherwood Eddy
on *Europe*

Reinhold Niebuhr
on *Gandhi*

Gerald Stanley Lee
on *Waste Religion*

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The CHRISTIAN CENTURY

October 14, 1931

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The Office Notebook

As we noticed that line describing Dr. Von Ogden Vogt's article last week, "This is the twentieth in the series on 'What's Coming in Religion?'" we fell to musing on the range of the topics that have been covered in this continuing discussion. Has there ever been another series, either in The Christian Century or in any other periodical, that has moved over a broader extent of territory, or taken up more debate-inspiring subjects?

Just think back over the titles, and their authors. The series, you will remember, began in the last issue of 1930 with that memorable introductory article, "The Main Stream and the Eddies," by George A. Coe. Then followed:

"How Far May Christians Diverge from Jesus?" by Bruce Curry.

"Can Jesus Retain His Authority?" by Henry Sloane Coffin.

"Can the Church Be Saved?" by Vida D. Scudder.

"Toward a New Catholicism," by William E. Orchard.

"Man—Is He Accident or Goal?" by Kirtley F. Mather.

"Should Faith Fear Science?" by Harry A. Overstreet.

"How Far May the Church Go?" by Father J. Elliot Ross.

"A Christian World—What Would It Be?" by Paul Jones.

"The Impotence of God," by Walter M. Horton.

"What Will Tomorrow Do with the Church?" by W. Russell Bowie.

"Mysticism—the Future Religion," by C. E. M. Joad.

"The Mind of Christ and the Mood of Today," by Halford E. Luccock.

"What Does Psychology Do to Religion?" by Goodwin Watson.

"Religion and the Scientific Mind," by T. V. Smith.

"Jesus: A Personality or a Tradition?" by John Wright Buckham.

"The Outlook for Religious Education," by George H. Betts.

"What Would a Christian World Be?" by Sherwood Eddy.

"God, the Inescapable," by Henry Nelson Wieman.

"Religion as Complete Experience," by Von Ogden Vogt.

It is an awakening series to recall, isn't it? And the best thing about it is that the series is only about half published, with some of its most stimulating material still to come.

Contributors to This Issue

REINHOLD NIEBUHR, contributing editor The Christian Century; professor of Christian ethics, Union theological seminary; one of the editors of the World Tomorrow. Dr. Niebuhr has just returned from England.

GERALD STANLEY LEE, author of "Crowds," "More Crowds," etc. Dr. Lee's current book, "Heathen Rage," is stirring widespread comment.

SHERWOOD EDDY, international Christian statesman, at present on his way to the far east.

The CHRISTIAN CENTURY

An Undenominational Journal of Religion

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EDITORIAL

NEXT Monday is the day that has been chosen in many American cities for the opening of local campaigns for unemployment relief funds. On the day previous the appeal to the nation's charity will be voiced from thousands of pulpits. As winter approaches, the extent of the tragedy with which the nation must deal becomes more clear, and more appalling. On October 1 the National Industrial Conference board estimated that the number of totally unemployed on August 1 had been 7,213,497. The careful investigation by Mr. W. P. Mangold, reported in the New Republic of September 9, estimated the number of unemployed at that time as between 9,310,000 and 10,560,000. Department of labor statistics released on September 30 showed a decrease in payrolls during the year for the entire country of 20.8 per cent, and an increase in total unemployment of 12.4 per cent. When some calculation is made as to what this means in loss of wages—as, for instance, if the average wage of 7,000,000 unemployed is estimated at the starvation rate of $2 a day—and this is compared with what it is now proposed to raise for charitable distribution, the extent of the economic disaster that is befalling can be dimly appreciated. Surely there should be no difficulty in injecting both conviction and passion into the appeals for relief aid which must be made, beginning Sunday and continuing all through the dark days ahead.

The Appeal To Pity

The Pope Preaches a Crusade for Peace

SELDOM has a papal encyclical been read by liberal Protestants with more unalloyed satisfaction and more unqualified approval than was elicited by the encyclical "Nova Impendet," written on the day of the "feast of guardian angels" and issued the following day, October 3. Again, as in the old days, it is a call for a crusade. But this is no crusade with weapons for the conquest of a piece of sacred soil. It is a crusade against weapons and for the human rights of those who suffer from the present failure of the world's economic and financial system. "The unbridled race for armaments" is, in the pope's view, one of the principal causes of the present crisis, and he exhorts all priests and bishops to enlighten the minds of their people upon the urgent necessity of disarmament "according to the solid dictates of right reason and of the Christian law." This is a true pastoral word. One may dismiss from attention all thoughts about papal claims to universal authority—and the more easily because the pope says not a word about them in this letter—and note with satisfaction that one whose words carry weight with many millions in all lands is urging that the principles of Christianity require that competition in armaments be stopped. The remainder of the encyclical is an appeal for generous charity toward those who are now in need. On this point Catholic and Protestant are united, and it is good to have the highest voice in the Roman communion sounding in unison with the leaders of all other faiths for the promotion of this one feature of the Christian program which they all hold in common.

One Test the President Need Not Fear

ONCE more has President Hoover the chance to rejoice in his enemies. If he had been able to order the course of the opposition to his naval retrenchment plans, the President could not have done more to insure the success of his proposals than his opponents have. First in the series of blunders on the part of those who wish to defeat the President's determination to reduce naval costs was the act of the navy itself in disclosing to the public a still tentative administrative decision. The white house at once, and properly, characterized this as what it was—an attempt by a breach of confidence to stir up opposition to the administration. And the public will not accept lightly the spectacle of one of the nation's armed services seeking to slip behind the chief executive's back in order to capture the newspapers. Second came the attack on President Hoover's plans by Congressman Fred Britten. After the revelations

made last summer of the remarkable coincidence between Mr. Britten's real estate investments at Montauk point and the visit of the Atlantic fleet there, that congressman's support of almost any program of naval development ought to be sufficient to insure its defeat. Finally, Senator Hale, of Maine, whose championship of a big navy has been traditional but ineffectual, has run true to form by denouncing the President and demanding that, instead of shearing naval costs, the navy be built up to the extreme limits of the London treaty, at an expense of approximately a billion dollars! The country at large was on Mr. Hoover's side when the President first announced in favor of cutting the naval budget. But as the opposition to him comes into the open Mr. Hoover will find his popular support growing almost unanimous. He can carry his naval economy program to the coming session of congress with no worry as to how it will be received.

Curbing the Wreckers Of Wall Street

IT TAKES a time of calamity to open the eyes of those who are considered very wide-awake business men to the anti-social character of some of the practices which have grown up in business. Alarmed by the slump in the price of stocks, the board of directors of the Chamber of Commerce of the United States passed a resolution urging the board of governors of the New York stock exchange to prohibit the selling of stocks short except under certain specific and limited conditions. Everybody has known for a long while that selling short is, in most cases, nothing more or less than betting that the market will go down. Unlike the much less respectable, but also less harmful, form of gambling in which winning or losing depends upon the turn of a card or the fall of the little ball in a wheel, this kind of gambling exercises an influence upon the subject-matter of the wager. If enough people bet that the market will go down, it does go down. It is not strictly correct to speak of a "slump" of stocks. They do not simply slump; they are driven down by speculators who plan to profit by the general disaster. Such speculators are in the same class, morally, with the wreckers in the old days who placed false lights on a rocky shore to lure ships to destruction in order to salvage their cargoes. Hitherto only meticulous moralists and sentimentalists have seriously criticized the wreckers on Wall street. Now the business experts are becoming sensitive to this type of brigandage. It is an encouraging sign. We hope that it continues to appear after the market begins to go up again.

An Independent Manchuria?

PRESS rumors of the impending establishment of an independent government in Manchuria continue to crop out. It is even reported that the last of the Manchu emperors of China, who was deposed while still an infant in 1911 and has been living in retirement in Tientsin, has consented to become monarch of the new state. But we doubt very much whether the project ever gets beyond the rumor stage. Undoubtedly there are elements in Japan which would regard the setting up of a pseudo-independent monarchy in Manchuria as a master stroke of diplomacy. It will be remembered that there were elements in France which favored that way of working out the problem of the Ruhr—a coveted industrial area in some ways analagous to Manchuria. But the French-encouraged separatist movement could make little progress in the face of German patriotism. Indeed, it served rather to intensify and solidify German patriotism. And such will be the effect on Chinese nationalistic feeling if Japanese intrigue, seeking a severance of Manchuria from the rest of China, continues. As a matter of cold fact, even the Japanese who have toyed with the idea of an independent Manchuria must have felt grave doubts as to the degree of Japanese domination such an arrangement would insure. A few years ago, while Marshal Chang Tso-lin was still lord of Manchuria, the region was in practice completely independent of the rest of China, and its ruler was regarded as little more than a puppet in Japanese hands. But the puppet finally broke the bonds that held him, and proved more difficult for Japan to deal with than the central Chinese government would have been.

Science Is Not an Enemy of Labor

SO MUCH has been said of the warfare of science and religion, and so often has assurance been given by liberal and modern minded thinkers that there is no justifiable hostility between the two, that it is an interesting variation to hear Mr. William Green, president of the American federation of labor, assuring the public in general and labor in particular that science is not necessarily the enemy of labor. True, the advance of science and the application of its discoveries have thrown millions of men out of work. But in destroying some occupations, it has created others. In the period of transition and adjustment, labor may suffer. This is not the fault of science. It is because science has not been scientific enough. It has been more concerned about the improvement of technical processes than about the welfare of the men who have to carry on the world's work whether under new or old processes. Science as applied to industry must consider not merely the economic costs of production but the human costs of all the technical improvements which it introduces. It has not done its whole work until it has adjusted the new process or the new industry to the whole human situation of which it is to be a part. When science does all that, it is not hostile to the interests of labor. As a matter of fact, industrial engineering has seldom done all that. It has been content to in-

troduce improved methods of producing goods, to cheapen costs of production, and to devise new commodities which the public could be trained to want, and it has trusted to chance and to the slow and costly process of gradual adjustment to repair the damage which is incident to the advance. That is one of the things that are troubling us now.

A Tax on Beer Is A Tax on Labor

ALTHOUGH Mr. Green showed real insight in these remarks about science and labor, he was less sagacious in his attempt to outline a program for the A. F. of L. The salient points in that program were a protest against wage cuts, and a call for beer. Such a pronouncement is a painful revelation of lack of resourcefulness in the presence of a great emergency. The protest against a general reduction of wages is natural and proper enough. But to couple with that a demand in the name of labor for the legalization of beer is nothing better than a frantic effort to hold the loyalty of the thirsty element for whose real needs the president of the A. F. of L. has nothing substantial to offer. Unfortunately, too, the second item of that program tends to nullify the first. If beer is sold, the bulk of it will be bought and paid for by workingmen. Any tax which the government could collect on that beer—and it is expected to be enough to balance the budget, do away with the necessity of increased income tax, and put the government on easy street—would be only a fraction of what the workingmen would be paying for their beer. How much beer would the laboring men have to buy to produce that billion dollars of revenue for the government which the advocates of beer so glibly promise? Three billion dollars worth? Certainly not less. Five billion dollars worth? Perhaps even that much. If American labor at the present time can afford any such outlay—a sum which must be sufficient to balance the government's budget, to furnish the vast profits which the beer business always wins, to meet the actual costs of manufacture and distribution, if the promises are to be fulfilled—how can it be argued in the same breath that labor cannot stand a cut in wages? He who argues for beer as the solution of the problems of revenue and unemployment, is at best an embarrassing friend of labor.

Journalism for the Moment's Needs

LAST winter, at the height of the unemployment distress, a new and stimulating form of journalism made its appearance in this country. This was the "occasional" magazine—a periodical devoted to one particular issue and meant for distribution only while that issue filled the public mind. The League for Industrial Democracy, with its headquarters at 112 East 19th street, New York city, fostered this journalistic adventure. Seeing the streets of American cities spotted with men seeking a life-sustaining pittance by means of selling apples, the league reasoned that such sales efforts might more profitably be applied to a commodity which would have a deeper influence on the causes underlying the economic catastrophe. The result was a magazine, the Unemployed, which was issued three or four times during the winter, each issue packed with searching articles, editorials and cartoons, all bearing on the cause and cure of unemployment. Something like half a million copies were sold by unemployed men, and half the proceeds of the sale went to the men who did the vending. So successful was the venture that the Unemployed is to reappear this year, and is to be sold on the same basis. At the same time, however, the L. I. D. is fostering another publication, of the same size and general format but devoted solely to the question of armaments. The new paper bears the title, Disarm! Its first issue, which is also designed for street sale, contains articles by Albert Einstein, Paul Blanshard, Norman Thomas, Heywood Broun, A. J. Muste, Paul Y. Anderson, Harriot Stanton Blatch, Harry F. Ward, Kirby Page, John Nevin Sayre and a score of others. Numbers of the leading cartoonists of the nation have contributed drawings. To those who would see their communities aroused to intelligent and determined support of a drastic disarmament program at the approaching Geneva conference, no more hopeful method of widespread education offers than the general distribution of this new magazine.

A Deceptive Calm In Germany

IT HAS been several weeks since affairs in Germany occupied the spotlight of international attention. While England has been passing through a period of governmental and financial upset, Germany appears to have been settling back into comparative calm. Superficial observers have written as though the danger of an overturn in that country were largely past, and as though, if only the present moratorium is continued, the steady return of Germany to stability could be taken as assured. Nothing could be farther from the truth. While it is true that the sensational nature of events in England has tended to crowd German developments out of the newspapers, the drift within Germany grows steadily more disquieting. On the side of the workers, the index of unemployment continues to rise, while the increasingly precarious state of the unemployment benefits renders questionable the strength of that bulwark against proletarian uprisings. On the side of the industrialists, the unceasing stream of new tax schedules, together with the failure to carry through the Austro-German customs union, is daily widening the breach with the government. An indication of what is happening has again been given by the municipal elections in Hamburg, where the center parties lost 60,000 votes, while the right wing nationalists

shot up by more than 57,000 and the communists by more than 33,000 votes. In the light of these facts there is great significance in the newspaper announcement that Chancellor Bruening is about to "reorganize" the cabinet so as to put the foreign, justice, economics and interior portfolios into the hands of men approved by Hitler and his following. This is unmistakably a policy of desperation on the part of Bruening; it may prove to be the prelude to another desperate struggle between Germany and her international creditors.

The Episcopalians in 1931

THE Episcopal convention at Denver did not turn ultra-conservative under the impulse of its opposition to radical revision of the marriage canon. The forces which were united on that question—so far as they were united at all—were united on nothing else. Anglo-catholics of the north and evangelicals of the south joined hands in opposing the recommendation of the commission and securing the enactment of a compromise measure which departed less notably from the church's traditional attitude and not at all from the habit, which it shares with many other bodies, of regarding the question of divorce as one to be settled by a process of exegesis applied to two or three texts. But the rallying of those who stood against progress or laxity—whichever you call it—on this point was no signal for a general reactionary stampede. Nothing of the sort happened. The disposition of the Denver convention was rather to avoid the more crucial questions upon which violent antagonisms might have been provoked.

When one thinks of live controversial questions in the Episcopal church, one inevitably thinks first of the issue between the ritualistic Anglo-catholics and the low-church *Protestant* Episcopalians. The differences between these two groups are notorious and undeniable. But at present every effort is being made to keep them in the background. Some day there will be a clash, but no one knows just when it will happen, or over what. Meanwhile there is a certain degree of anticipatory nervousness which reveals itself in a good deal of ostentatious avoidance of crucial points. At Denver the desire to keep unbroken the alliance of all who were near enough to agreement on the marriage matter to enter into a working compromise doubtless contributed to the general willingness to pass over the more fundamental issues for the present. But beyond that, there was the feeling that these questions are dangerous and that it is well not to face them squarely so long as facing them can be avoided.

Sometimes it requires a good deal of ingenuity to avoid facing them. This was notably the case when a demand was presented, signed by more than six hundred clergy and laymen, calling for a specific repudiation of the use of the "American Missal" in services of the Episcopal church. Now this "American Missal" is a completely Catholic mass book in English, designed for those churches where there are not simply clergymen conducting services, but priests saying mass. It is reported that about six hundred of the clergy have supplied themselves with the volume and presumably are saying mass from it. The introduction of this issue would seem to have put it squarely up to the convention to decide whether or not the clergy of the Protestant Episcopal church are "mass priests," and whether or not mass should be said in Episcopal churches.

But not so. The resolution actually passed made no mention of the American Missal or of the issues involved in its preparation and use. It merely declared that certified copies of the prayer-book should not be included in the same volume with anything except the hymnal or the scriptures. So whatever portions of the authorized liturgy are included in the new mass book will have to be there without the imprimatur of the trustees of the prayer-book. But what of that? The Missal can be used just the same. It cannot be lawfully used, for a rubric of the church solemnly forbids the use of any unauthorized liturgical material, and this is unauthorized. But it has been used; it is being used; and when the book is brought to the convention for a blessing—which it does not get—nothing whatever is said as to the propriety of using it. The convention satisfied its Protestant members by refusing to allow the certificate of the prayer-book trustees to appear in the Missal, and satisfied its Catholic members by stopping right there.

We are far from saying that this was not a wise action. If the purpose of the convention was to keep the peace and get on with the consideration of questions which might be settled without a schism, it was very wise. But it indicates, with unmistakable clarity, that the present temper of the church is marked by a desire to avoid calling for a division on topics which are likely to produce one.

The compromise canon on marriage which was adopted by the convention can scarcely be considered as settling the matter permanently. The prolonged debate indicated that there are about as many varieties of opinion in the Episcopal church as in any other on the vexed question of divorce and the attitude which the church should take toward the remarriage of divorced persons and their admission to the sacraments. If this topic is allowed to rest for a few years, it will not be so much because the present solution satisfies everybody—for it is, in fact, questionable whether it satisfies anybody—as because no one who was present at this complicated and extended discussion will care to precipitate another like it until the memory of this one has faded.

Not but that it was a courteous and intelligent discussion. It was. But it is difficult to feel that the prestige of the church is enhanced or its moral energy augmented by these intricate arguments about impediments and nullifications, the constitution of ecclesiastical courts, and the relation of marriage, which is not a sacrament, to other rites of the church which

are sacraments. Anyone who heard, or who will take the pains to read, the proceedings of these dreary days of debate will be fully persuaded that it is impossible to draw up a set of exact rules by the application of which an ecclesiastical court, or any other, can promptly decide which party is "innocent" and which is "guilty," and if so, how guilty, and whether one or the other or both or neither can safely be treated as a Christian without contaminating the church.

The canon as passed makes the proposed ecclesiastical courts optional with each diocese and puts them under the direction of the bishops; recognizes nine impediments which may be grounds for the nullification of marriage but only one for divorce; continues the prohibition of the marriage of divorced persons by clergymen; but provides that they may under certain conditions be admitted to the sacraments. The new canon cannot go into effect until it is again approved by the general convention of 1934—a very doubtful outcome.

A slight breath of wind in the direction of liberalism was indicated by the thirteen votes cast for Bishop Parsons for the office of presiding bishop, against Bishop Perry, who was re-elected. A stronger one is to be seen in the fact that Bishop Paul Jones, who has been retired from his episcopal function since the war on account of his radical pacificism, lacked only two votes of being elected again to a missionary diocese. The resolutions on peace and disarmament compared favorably with the strong declarations of the Lambeth conference of 1930, at which a large majority of the American bishops were present.

The preoccupation of the convention with minor issues was nowhere more evident than in the complete absence of any recognition of what is, without question, the most conspicuous tendency of the Episcopal church in America. That is the tendency toward the centralization of authority and administrative control. The Living Church for last week carries a full-page advertisement for the National council which opens with the statement (in 24-point type) that "The presiding bishop, as president of the national council, directs the organized religious work of one million three hundred thousand Episcopalians." He does, indeed. And not all of them like it. Diocesan autonomy has been of the essence of the policy of the Episcopal church in America; and next in importance to that, parochial autonomy. Both have suffered invasion within recent years, and the process continues rapidly.

Again, it is no business of ours to pass judgment for or against this tendency. But its existence cannot escape observation. When the office of presiding bishop ceased to be awarded by seniority and became elective, the dignity and power of the office were greatly increased. The national council assumed a degree of control over diocesan and parochial affairs which had hitherto been exercised by no general body. Two eighty-one Fourth avenue is the Episcopal vatican. It is also the training-school of bishops, for the shortest route to the episcopate is through a secretaryship in the national council.

A similar process of centralization is to be seen in the dioceses, in so far as the rising power of 281 leaves room for it. The bishop of Chicago, for example, is a "corporation sole," like the Catholic bishop; and, like him, he holds title to all missionary property in the diocese and to all consecrated church property. In times of financial stress, such as the present, he borrows money on "his" property and lends it to churches which are in distress—with what effect upon the relations between the bishop and the parishes may easily be imagined.

All of which may be quite all right. It is mentioned not to criticize. But a tendency fraught with such important consequences for the whole church ought at least to be recognized. There are two opinions about it in the church. If that policy is to be carried to its logical conclusion, it ought to be because the church understands and approves of it. But when the highest legislative body of the church convenes, not a word is said about it—at least not out loud—though there is time to devote a week to the discussion of the marriage canon. It is for this reason, among others, that one is forced to the opinion that the convention did not face frankly the church's most crucial questions and devote to them a degree of attention proportionate to their importance.

What Is Missionary Success?

ON another page of this issue will be found a letter from Mr. Albert L. Scott, chairman of the inquiry now being conducted into foreign missions by a committee of laymen. Mr. Scott's letter consists largely of a quotation from another letter, written by Dr. Galen M. Fisher, executive secretary of the Rockefeller-endowed Institute of Social and Religious Research which did the actual field work for this inquiry. Dr. Fisher's comments have been caused by a news letter from our regular China correspondent, Professor Vernon Nash, dean of the school of journalism in Yenching university, Peiping, which appeared in our issue of August 12.

A reference to the correspondence of Professor Nash will show that, in the news letter under discussion, he was merely reporting misgivings current among missionaries as to the worth of the reports to be submitted to the laymen's committee by the fact-finding group which had been at work in China. Other material to the same general effect has, since the appearance of that issue of The Christian Century, reached this office in sufficient quantity to prove that this feeling reported by our correspondent actually existed on a rather wide scale.

It is not difficult to understand the divergence in viewpoint between Dr. Fisher and the missionaries. Neither is it hard to muster up a certain degree of

sympathy for both. On the one hand, in the case of Dr. Fisher and those associated with him in this enterprise, there is irritation at what seems like a passing of judgment in advance of knowledge. The project represented by Mr. Scott and Dr. Fisher is admittedly meritorious. A group of wealthy laymen are seeking the most accurate information available on the state of an enterprise which they are being asked to support with large annual gifts. To secure this information, these laymen have employed this widely known fact-finding agency, the Institute of Social and Religious Research. This agency, using methods which it had tested in practice in the United States, spent approximately a year in careful field surveys. It is now compiling its reports, and naturally it does not like to have the worth of these reports minimized before they have been made public, or by people who have seen the process of fact-finding in progress.

But, on the other hand, there is the point of view of the missionaries. These servants of the churches have experienced an almost ceaseless and frequently irritating amount of criticism in recent years. Their own experience has warned them of the insufficiency of statistics and other "objective facts" as an indication of their progress; it has shown that such evidence may at times even be actively misleading. There have been, for example, instances on several mission fields where vast ingatherings of enrolled converts have led to later tragedy. The missionaries are inclined, therefore, from the outset to question whether objective tests of the effectiveness of their work can be devised, and they may become resentful if observers with little experience of mission field life appear to accept such tests as conclusive evidence on the value of any phase of mission work.

As between these two conflicting points of view we have no intention of passing judgment now. The reports of the institute are still to be made public, so it is impossible to tell in what spirit or how competently the field workers made their survey. Moreover, the commissioners of the laymen's inquiry have still to review the work of the institute, and to pass on its worth.

But it is worth while, without passing on the differences between the institute and the missionaries, to point out that this whole difficulty arises out of a deeper issue that few are ready to face. That deeper issue is the question as to what constitutes missionary success. The churches are annually investing huge sums in missionary work; they are supporting large forces of workers on mission fields. What are they trying to do? What makes a successful missionary?

A generation ago it would not have been difficult to answer those questions. Even today there are many churches and missions that will answer without hesitation. The end of missionary work, they will maintain, is the salvation of souls; the missionary goes to his field as a saver of souls. That means, in actual practice, that the missionary is supported overseas in the hope that he may induce Chinese, Japanese, Hindus or those of still other nations to accept Christian baptism and to enroll in the membership of a Christian church, even when, as frequently is the case, this involves a considerable amount of social ostracism.

But there are many missionaries and many missionary supporters who are not today satisfied with any such definition of the missionary task. Their attitude toward other faiths has undergone a revolution in a generation, as was shown at the world's missionary conference at Jerusalem two years ago, when the other faiths were recognized and welcomed by Christians as allies in their warfare against an advancing secularism.

The Christian Century was privileged to present a striking expression of this changed point of view in the article by Mrs. H. C. Coleman, formerly a missionary in Japan, "If I Could Afford a Missionary," printed in the issue of September 16. Underlying the stimulating suggestions which this experienced missionary gave as to tests which might be applied in choosing new missionaries there lay a conception of missions as fundamentally a medium for cultural exchange. Mrs. Coleman would conduct the enterprise with this end in view because of her belief that the values in the Christian culture, if worthily mediated, will win for themselves by their intrinsic merit a permanent place in the life of other lands.

Mrs. Coleman's idea of the tests by which the worth of a missionary might be gauged is something still in the realm of the speculative. In Nanking, China, there has been under way for over a decade an actual missionary enterprise in which these fundamental concepts are in control. This is the famous mission to Buddhist priests conducted under the leadership of the Rev. K. L. Reichelt. In the monastery conducted by this mission every effort is made to maintain the cultural atmosphere with which the visiting Buddhist monk has been familiar; no effort is made to proselytize as from one faith to another. But, by the exchange of spiritual experience, the supporters of this mission hope in time to permeate sections of the Chinese Buddhist priesthood with the best of the Christian heritage.

Christian missionary work, like all religious work, and indeed all modern activity in the realm of ideas, is today undergoing rapid change. It is far too early, as yet, to forecast what the missionary enterprise will be after it emerges from the re-making of the next twenty-five years. It is altogether possible, of course, that there may be no foreign missionary enterprise after another twenty-five years, at least in any formal manner. But this much is already clear—the changes so far made show that the tendency is toward emphasizing, as the most important goal of missionary effort, that service to a world brotherhood which lies in an exchange of cultural values. The way in which the mission boards have seized upon the word "sharing" as their slogan and motto proves this beyond any misunderstanding.

But if this is true, the question gains in importance

as to how the "success" of the missionary enterprise is to be tested. It is one thing to set up certain institutions — schools, colleges, hospitals, publishing plants, Y.M.C.A.'s and the like — for cultural exchange, and to set aside certain persons for the staffing of these enterprises. It is another, and a more difficult and delicate thing, to pass judgment on the success of the work done. Whatever the statistics of the enterprise may show today, we doubt very much whether they show many figures on which to base a judgment of the enterprise's value. And before the coming report of the laymen's inquiry can hope to carry weight as an evaluation of current missionary success or failure, it will be necessary for the commissioners to make it quite clear what they went looking for in the first place.

This Swearing Business

Editor THE CHRISTIAN CENTURY:

SIR: — Unless something happens soon to "modify the concept," as Margaret Slattery used to say, the American Legion will become associated with the slogan, "Bonus, beer, and battle." Isn't that too bad? Of course, a great many of those who lived to tell the tale and to attend conventions have earned the respect of all, but there will always be a caveat when some of those who pass a resolution that we must bear arms to avoid being aliens should themselves as citizens give such an exhibition of wobbly knees and legs. Veneration for law is seldom generated in the atmosphere of whoopee.

I think Professor Macintosh is a Baptist and Miss Bland a Quaker, but the other day I came across an ancient document claiming the allegiance of some 10,000 ministers and 70,000 elders and deacons, that involves another denomination. These people, I understand, at some time or another, swore to uphold the following section of the Westminster confession of faith: "God alone is lord of conscience, and hath left it free from the doctrines and commandments of men which are in any thing contrary to his Word, or beside it, in manners of faith or worship. So that to believe such doctrines, or to obey such commandments out of conscience, is to betray true liberty of conscience; and the requiring of an implicit faith, and an absolute and blind obedince, is to destroy liberty of conscience, and reason also." I appeal, sir, that's not so bad for 1729!

Mr. Laski wrote recently about the indifference of young Americans to the questions of government. Is it any wonder, when this generation sees an attorney-general brought to trial for lawlessness, and when those who worship a dead revolutionary have come to bow down abjectly to the doctrine of the omnicompetency of the state? With six million looking for work, and with no promise of federal relief, it becomes increasingly harder for men to risk their lives for the state when benefits are not more proportionate to the danger. Then there is this army of Presbyterians that may at any time cease to be "light half believers" of their confession of faith. If ever they take their stand on Section XX, what will remain but to call out the militia?

But more seriously, Mr. Editor, this issue must be taken out of the realm of a quantitative majority, even though it be that of the supreme court. We must all spill some gray matter on the subject. Do you recall Lord Acton's definition of liberty? It is "the assurance that every man shall be protected in doing what he believes to be his duty against the influence of authority, custom, and opinion."

The rationale of the Christian as a citizen must never be found in a negative attitude. It is not that of mere disobedience, but of obedience to the higher. "We ought to obey God rather than man." Like Lamennais, confronted by another claim of infallibility, we must learn to say to the state, "a word from you is always enough for me, not only to obey it in all that religion ordains, but to comply with all that conscience allows."

Yours for conscience's sake,
QUINTUS QUIZ.

VERSE

The Spendthrift

WHILE nations languish, prey of fear and doubt,
And men tread timidly their anxious ways,
October blithely pours her treasures out—
A gift of silver nights and golden days.

W. E. CURTIS.

One Hour

". . . couldest thou not watch one hour?" Mark 14:37.

WE DO not slip from heaven by years,
Nor yet by days . . .
Thrice did He come
Twixt dark and dawn.
Within an hour any man may nod,
Within an hour any man lose God.

WILLIAM JOHN HOLLIDAY.

Love and Life

OH, LOVE and Death go ever hand in hand,
For poison lurks within the magic cup
That Love to thirsty lips is lifting up;
And those who tread the heavenly heights must stand
Upon a dizzy verge. Love's stern command
Summons to battle, wounds, and sudden death;
No languorous whisper borne on perfumed breath,
But ringing call to dare by sea and land.
But Love brings every gift of joy and grace,
Lightens the darkness, gives new life for old,
And touches all things with her mystic wand,
Like Midas turning all base things to gold,
Making a temple every common place.
For Love and Life go ever hand in hand.

WINFRED ERNEST GARRISON.

XUM

What Chance Has Gandhi?

By Reinhold Niebuhr

KINGSLEY HALL, where Mr. Gandhi resides while in London, is in the poorest section of the city. It is an experience in itself to find your way to it. On arriving there, one finds hundreds of the disinherited and unemployed and their children surrounding the place in the hope of catching a glimpse of the strange man from India. The newspapers may treat Gandhi with little respect, but the common people seem to understand his worth. Patient "bobbies" hold the multitudes in line and try to stem the sudden surge of children and grown-ups when the taxicab which is returning Gandhi from his first meeting with the round table conference suddenly turns the corner.

Since it is Gandhi's day of silence, the crowd outside and several dozen of us inside the hall who hope for an interview get no more than a smile from him. It is a very engaging and charming smile and one begins to regret the charges of sentimentality one has brought against many friends who have insisted that the homeliness of the man is soon forgotten, once he reveals his personality. Nor is there anything ridiculous about him, in spite of the loincloth (that article of apparel looks like what the boys call track pants) and the homespun Indian shawl. There is too much innate dignity about the man to allow the impression of a ridiculous figure, which London newspapers try so assiduously to cultivate, to remain.

One of History's High Moments

One wonders whether there has ever been a more historic moment in the centuries than this visit of Gandhi in London. If he fails, the event will not achieve the political significance which it may have if he succeeds. But in all events it is a striking episode. For here is a man leading a revolt against an empire being received with genuine sympathy by multitudes in the very citadel of power which he defies. Here is indeed a new type of political leader.

Prophets and statesmen are not usually rolled into one personality. The prophet's uncompromising absolutism is not easily united with the statesman's necessary opportunism and patient application of general principle to detailed situations. Nor do statesmen frequently achieve the kind of translucent honesty which some prophets, at least, by dint of diligent spiritual self-discipline acquire. The business of government, moreover, is under the necessity of using the weapon of force and this prophet disavows such a weapon. What can he accomplish? If he can accomplish nothing he will have at least the distinction of having employed a unique political strategy on a larger scale than it has ever before been attempted. Never before have the destinies of empire hung upon the question whether political and economic power, strongly entrenched, would yield to the potent force which a mystic has fashioned. Religion has frequently qualified and affected political struggles. Often enough religious conviction has made use of military strategy to gain its ends. But here for the first time in history religious conviction works in the political field with weapons and instruments which have been created out of and are compatible with religious resources.

Is Gandhi Using Force?

The cynics and perfectionists would not grant this point. They will insist that Gandhi is using force, even though it be non-violent. They will call attention to the fact that even non-violent force can work a havoc which cannot be sharply distinguished from the results of violence. Children are ill-fed and men and women are miserable in Manchester because of Gandhi's boycott upon English cotton goods. In all justice to these critics, it must be admitted that Gandhi's campaign cannot be regarded as an experiment in pure non-resistance. The question is whether anything purer than this would have any political effect at all.

Whatever the possibilities of a pure love-ethic may be in personal relations, can anyone read history and claim that a privileged group will ever yield to an underprivileged one without some resistance? Is not the best that can ever be hoped for that the resistance be conducted without violence and without hatred? The British people are politically more intelligent than any other group which holds great political power. Yet it is obvious that this second round table would never have been held and that even the concessions of the first round table would never have been conceivable if Gandhi's campaign had not threatened the economic interests of Britain in India.

The very attitude of the British people toward Gandhi at the present time is an interesting illustration of the limitations of purely educational forces in the political relations of nations. Most of the British press is hostile to Gandhi. Only a few weeklies and the labor press treat him with respect. Even some of the fairest liberal journals constantly minimize his influence in India and pretend to believe that he is a man without a mandate. The beneficent influences of British rule in India are emphasized and the economic aspects of imperialism are obscured. Many an honest Englishman honestly believes that Britain is in India purely on an errand of mercy and will get out as soon as she is sure that her services are no longer needed.

Benevolent Domination

Naturally there is enough possibility of disaster in freedom for India and there has been enough solid achievement in British rule there to give real plausibility to such an attitude. Yet every sophisticated reader of history must know that no powerful group

has ever dominated a weaker group purely out of motives of benevolence. Even in personal relations, power achieves an ethical attitude toward weakness in only rare instances. If pure benevolence has ever built an empire, history does not record the fact. But man, who is too much the brute to resist the temptation of exploiting his weaker brother, is too much a man to engage in the enterprise without making ethical pretensions. It is just the naive acceptance of these ethical pretensions on the part of ethical and religious leaders among powerful groups which makes the use of other force than that of pure moral suasion necessary.

But it is just at this point that the political genius of Gandhi reveals itself. He knows that he cannot win freedom for India merely by appealing to the sense of justice of a community which probably has a stronger sense of justice than any other nation. He does use force. But he uses it without violence and without hatred, and he robs the privileged group of its moral pretensions. A violent rebellion in India would have been put down long ago. The privileged group can usually outmatch the disinherited when violence is appealed to. Furthermore, the show of violence always gives the privileged group, the holders of power, the opportunity of using a much more potent weapon than any military force against the advancing contingent. That force is the identification of its own interests with the necessities of law and order. Society is always organized to benefit a few more generously than the many. The few who achieve the greatest benefits are also the ones who hold responsibility for the organization of society. They always pretend to believe, and sometimes they honestly believe, that their only interest is to maintain peace in the community. Whenever those who wish to organize society upon a new basis threaten the social order with violent rebellion, they accentuate the hypocrisy of the powerful groups and give that hypocrisy a moral potency which it does not deserve.

Force Without Hatred

This is a lesson which no one in western civilization seems to have taken seriously. Among all the leaders of the struggle for social justice in the western world there are very few who have any sure hold upon these basic principles of social life, even though the Christian ethical ideal implies them. There are very few, moreover, who have disciplined themselves as thoroughly as Gandhi has in conquering hatred. Those who preach the gospel of love most diligently usually have little realization of the brutality of society and the stubbornness and inertia against which every modicum of new justice must be won. Those who do understand the realities of the social struggle are generally tempted to hate those whom they must oppose in order to gain justice for the disinherited. Even a man like William Lloyd Garrison did not know how to fight slavery without hating and preaching hatred against the slave-owners.

It might be argued that Gandhi has not yet proved the potency of his type of strategy. It might be said that the ridicule which is poured upon him by a good part of the British community is proof that his weapon has no advantage over more direct and obvious methods. But it remains a fact that this man who is leading a revolt against an empire is received in the very center of that empire with considerable sympathy from great sections of the public. It remains true that Gandhi could visit Lancashire, where his boycott campaign has wrought havoc, and gain a considerable measure of sympathy from the very people who have suffered most from his campaign. It is also probably true that Gandhi's mission in England will succeed provided he can heal the breach between Moslems and Indians.

Hindu vs. Moslem

The communal controversy is the one great peril to the success of the round table conference. No religious conflict in the western world approximates the Moslem-Hindu controversy in intensity of feeling. Here racial and religious pride are compounded in such a way as to give the compound a terrific force. The Moslems are afraid of being engulfed by the Hindu majority, once the restraining hand of England is removed. It is a question whether all the Moslem leaders really desire independence, though the force of Gandhi's campaign has forced them all to simulate the desire for dominion status. There are on the other hand many English, Hindu and Mohammedan leaders who are honestly anxious to work out a political scheme which will safeguard the Moslem minorities.

Gandhi, it will be remembered, was not ready to come to London until this problem had been brought closer to a settlement than is now the case. In this he was overruled by the majority in the working committee of the All-Indian congress. For all of the efforts which Gandhi has made to heal the breach between the two religious communities he cannot divest himself of his own Hindu background. It cannot be denied that the congress party is prevailingly Hindu to this day, and that adhesion of Moslems to the cause is tentative and uncertain. It is not outside the realm of possibilities that Moslem leaders will play into the hands of English tories and create such a situation that those who do not want Indian independence at any cost and those who want it only if some guarantee against internecine strife can be established will be thrown together in one phalanx of opposition to the aspirations of the Indian people.

"Freedom to Sin"

Mr. Gandhi insists that freedom implies "freedom to sin," and he therefore is not willing to grant that the possibility of conflict between Hindus and Moslems ought to prevent the consummation of independence. There may be a difference of opinion on that point, depending upon how much value we attach to freedom per se, but there can be no question that failure to settle the communal problem will in

fact frustrate the purposes of the conference. If a sufficient number of people in India are actually afraid of the consequences of freedom, and if their fears accentuate and seem to justify that section of moderate British opinion which really has a sense of stewardship in regard to India, it is quite possible that Mr. Gandhi will leave London with empty hands. In other words, the power of Gandhi's whole program is challenged by Indian division even more than by British opposition. It may lead to the failure of the present conference.

But even if this conference fails, Gandhi has laid a foundation for Indian unity and Indian independence which is bound to bear fruit in time. Immediate success is not necessary to prove the efficacy of his methods. Enough has been accomplished already to prove that spiritual and ethical forces can be much more potent in political controversy than the presuppositions and practices of western politics admit. It is a rather sad commentary on the part of the world which calls itself Christian that the spiritual insights and ethical principles which lie at the root of its religion are much less potent in ordering the social life and influencing the struggle for social justice among us than in the orient. Our political life is frankly secular, and religious and ethical convictions qualify political and economic attitudes by only a very slight and negligible degree. Perhaps that is due to the fact that we have no religious leaders who practice any such rigorous self-discipline as Gandhi does. It is easy to point to eccentricities in his asceticism and to suggest that he ought to wear pants at least while he is in London. But the rigorous men of our own Christian tradition, Francis of Assisi, Fox, Woolman and others, were not free of eccentricities. Power and perfect poise are never completely compatible.

Standing on the very brink of social disaster in our western world it would be a rather glorious thing if we could humble our pride sufficiently to appropriate from the east what we need most desperately in the west, a strong enough faith in the efficacy of ethical forces to achieve social justice without wading through blood to gain it.

Waste Religion

By Gerald Stanley Lee

ONE DAY I showed to a friend a part of my manuscript of "Heathen Rage"—the part of the book called "The Lonely Parson," published in The Christian Century. My friend said, "You have a very real and practical religion that you are putting forth in this book—a religion which cannot but count and express itself in all manner of ways and through all manner of instruments in modern life, but why do you bother so much with the church?"

A few days later I showed to a parson friend another part of "Heathen Rage"—the part dealing with the idea of our parsons having clinics in their churches—giving people training in coordinating their souls and bodies. My parson friend, a man who is particularly interested in saving the soul of each man he meets, said to me, "But why bother about the body? Convert a soul and the body follows of itself."

When I pressed him a little my evangelistic friend admitted he wouldn't go too far with this idea. He wouldn't mind as a minister sending a man to a doctor, but he would rather not bother with the man's body himself.

Is Christ Left Out?

"And there is another thing," he said. "Why is it, with all you have to say about changes in people, that when you talk to a man about being converted you don't say more to him about Christ?"

"But somehow, you see, you don't really seem to need to," I said. "When a man by just following the trail of a plain straight divine law like the law of adjustment to environment, to its logical inevitable destination, is making startling changes in himself, soul and body, he is really engaged day after day as Christ was engaged, in practicing his own environment-control—in having the thoughts and the feelings and the attitude toward everyone and everything that Christ had—saying things to him about what Christ was like, does not seem to be particularly necessary. He knows. He is having every day the Christ-experience. And the more experience he has, the less somehow he seems to need to talk, or be talked to, about it."

Somehow, when a man is really serious and once gets down to details in what we call being like Christ, he always comes through, sooner or later, to where he has to deal with the same bottom fact about himself.

To be like Christ, he has first to put his adjustment-system in order, true the instrument he will have to use for either creating a new environment or so adjusting the one he has that he can use it to be like Christ with.

Christianizing the Nervous System

The bottom fact we are dealing with is that in every man there is a natural instrument he is supposed to use to be like Christ with. When one thinks of it there can be no mistaking just what this natural instrument for wholesale readjustment in a human

being really is. It is his nervous system. On his success in his first field of environment-control—his soul's relation to his body—depend the scope and character of his soul's relation to every object, and every person out through his body and beyond his body. As one looks about, one can see almost any day the average Christian trying nobly to skulk out around his nervous system to be good. It is because Christ, when he was being what is called "good" to people, was operating the goodness through his nervous system and not in spite of it, that his goodness always worked—that he was so serene and kindly in his judgments, and everything he said or thought or did was full of vision, allurement and command.

"Of course I believe in health and nervous systems for living the religious life as much as you do," said my friend.

"I don't quite think you do," I said, "not practically. What you practically believe is that if you keep on talking with a man about his soul and about Christ long enough, you are going to manage to make it possible for a man in your congregation to get in ahead of his nervous system if he has to, and somehow contrive grimly to put over being a Christian or looking like a Christian, whether his nerves are being Christian or not.

"Christ himself never seemed to think he was equal to doing this. His large congregations, as I see it, were due to the fact that, whatever else he did with people when he was with them, he always attended to their bodies first.

"What I feel is that you overlook this in your church and that your way of depending so much on words, compels you to put in every Sunday a great deal of waste religion.

A Wasted Sermon

"Take the kind of appeal, for instance, you made last Sunday. I forgot to say I dropped in to hear you last Sunday," I said.

"Any fault to find with what I said?"

"No, except that there weren't enough people there to hear it and even those who were—judging from those who sat near me—although they were interested and took a real pleasure in your being so much in earnest about God, were not really listening and taking in practically—except with the top of their minds and the outer edges of their bodies—what, from out of your inmost being, you were pouring out upon them."

"Why was it they weren't really listening—should you say?" He looked thoughtful.

"Nervous systems," I said. "They couldn't relax and let their natures lie open. All I could do, all I did do, was just to sit in my pew rebelliously thinking what a shame it was that the eager and splendid things you were saying and are always saying about Christ should have such small congregations to listen to them. There ought to be no church in this town large enough to hold the people who come to hear the things you are saying Sunday after Sunday. There ought to be a queue of people two blocks long trying to get in to hear you preach.

"And there is going to be too," I went on, as he said nothing. "When you once begin taking the psychology and the physiology Christ made use of every day in the New Testament, as seriously as Christ did. When you once begin trying to make each man whole in your parish, addressing the whole man in each man—addressing every man's body and soul together."

Talking with a man about his soul has rare moments of great possibilities, but nine times out of ten it is like writing in water or like writing on a man's breath, to try just talking with him about his religion. Why not try at the same moment writing his religion in his flesh, writing it in his very bones and in the never-ceasing positions and motions of his body, where it will get and keep getting hold of the man, keep stabilizing his religion—making him religious all over?

Insufficient Conversion

In any case, with all the things that we have now come to know about the relation of the soul to the body, knowledge which we had not begun to use or even begun to guess a few years ago, anything which a minister tries to do in converting a fellow human being today in a private interview, which feels superior to, or falls short of converting his body, is visionary.

Our churches are getting to be lonely and wistful places to get people to be good in, because of the pathetic and tragic faith ministers have in words. One wonders why ministers keep so faithfully at it. Trying to convert people by slurring over quite important parts of them—things in them which God seems to have taken quite seriously when he made them—fritters out necessarily into teasing people or whining at them. The devout faith our ministers have Sunday after Sunday in just picking out beautiful bodiless words and aiming them at the supposedly beautiful bodiless thoughts and feelings their people are supposedly having on a Sunday morning constitutes (particularly for an age like this) the most amazing spectacle of waste religion that could be conceived.

The moment our so-called Christian people are seriously provided by our churches with the ways and means of really being what they know they want to be, the whole attack of the so-called Christian people in our churches on the so-called unsaved outside, the snooping around and teasing people to be good, is going to be changed. When a church in a community really becomes so matter of fact and practical that men and women in it are really being made whole—when a church is really becoming so religious, so coordinated in soul and body that everybody who knows the men and women in it would give the world to be like them, the whole so-called missionary spirit

the church is supposed to have toward the community, is going to be turned around.

We will be making our religion work in the only practical way it can be made to work—not by yearning and seeking people out, but by having people seek us.

Religion in a community is going to be frankly operated by a church the way any enviable or important institution in a community is operated. A church is going to be operated on a basis of its having in stock things that people envy and want to have, in obedience to the open public law of supply and demand.

Those of us who are inside the churches are going to quit our present guilty shamefaced yearning after the people who will not come with us. We are not going to seek them out. We are going to make the necessary arrangements in our churches and in our own lives for keeping our own distracted souls and bodies together. When we are doing this and anyone can see we are doing this, we will have the whole wistful world knocking at our doors.

The Crisis in Europe

By Sherwood Eddy

FOR two months I have been studying the European crisis in England, France and Germany; in Russia, Italy, Poland, Austria and at the League of Nations in Geneva. Since Germany seems to be the keystone of the European arch, central and crucial to the world crisis, look first of all at this most serious situation. Thirteen years ago Germany emerged from the war an impoverished nation; saddled with an incalculable burden of reparations, her middle classes almost penniless and the wages of labor dangerously low. To recondition industry, enormous loans were advanced to her, rising to as much as a billion dollars in a year, at high rates of interest. While money was available on short term credits to her competitors in France at 1 per cent and in Holland at half that rate, Germany had to pay 6 per cent on short term loans and 9 per cent for long terms. Her annual interest charges are enormous.

Almost devoid of gold, when reparations and interest charges were demanded from industrial profits or goods, huge payments were made impossible by mounting tariff barriers which effectually excluded her products, and as a result large quantities remain unsold to this day. These prohibitive tariffs were far more important for Germany than the alleviation of the recent Hoover moratorium for one year.

Germany's Path to the Abyss

From 1924 to 1928, under Stresemann's leadership, there was a brief period of recovery and of hope. But from 1928 and 1929 there was the beginning of an economic crisis with growing taxation, rising costs of production, and deficits in public budgets and finance. The real wages of labor were falling, with three millions unemployed even in 1928, and the numbers steadily growing for the last three years. Capital and labor, employers and employed, became divided and growingly embittered. Firms began to go bankrupt and banks to close.

The German state had long since dropped "poor relief" and passed beyond "charity," and in its very constitution had founded the security of the workers upon a sound system of social insurance. Seventeen millions were thus insured against unemployment, employers and employes each contributing an amount equal to 3¼ per cent of the wage bill, with 75 per cent of the population covered by sickness insurance. But with more than four millions now unemployed, with the chancellor facing the probability of seven millions without work this winter, including over half the entire industrial population, with the state threatened with bankruptcy, forced to reduce insurance benefits and therefore lessen the economic security of the state, Germany is now facing a growingly serious economic and financial crisis.

Even America has her problems of overproduction and unemployment, but the situation in Germany is aggravated by the enormous burden of reparations which have poisoned all relations, internal and external. Although calculations differ, Germany has already paid between ten and fifteen billion dollars in reparations, far more than the cost of rehabilitation for all devastated areas. She has still to pay one thousand dollars a minute, more than a million dollars a day, in payments that will mount to over five hundred millions a year, stretching on for sixty years to come. Unlike the Dawes plan, which was wiser at this point, the Young plan made no allowance whatever for the fall in prices, so that Germany is paying already from a third to a half more, if computed in goods, than was contemplated when the Young plan was adopted.

Effect of World Depression

Added to this already desperate local situation came the world depression, affecting both Germany's creditors and customers. Following an oversupply of capital came a sudden shortage. Short term credits were due, loans began to be called in, banks began to close, panic ensued, and a German crisis was precipitated. The German chancellor and foreign minister went abroad and stated frankly that within three months the government would be bankrupt and must hand over to the extremists, whose policy threatened

to plunge Germany into revolution. This affected credit in English banks, some of which had loaned Germany twice the entire amount of their capital. Britain turned to America, and Mr. Hoover promptly responded with his plan for deferring all government payments for one year. If this had been coupled with a financial plan for immediate credit and quickly acted upon, it could have saved the situation, temporarily. But France deeply resented this seeming American interference and held up the plan for seventeen days. The Hoover plan would have saved Germany $406,000,000 this year. During the seventeen days that France held up the plan, a run on the German banks and the calling in of short term credits drained the country of some $300,000,000, or three-fourths of this possible benefit. Some firms became bankrupt and all banks in Germany for a time were closed.

Strained to the breaking point economically, there was now added a political crisis. Germany had sought relief in a customs union with Austria. Forcibly disarmed herself, for a decade she had patiently asked for the fulfillment of allied promises of disarmament given her in writing by Clemenceau in connection with the Versailles treaty. She had signed the treaty: "In order to render possible the initiation of a general limitation of the armaments of all nations, Germany undertakes strictly to observe" her own disarmament, on promise of a general limitation by the allies. This promise has been cynically broken by the allied powers. Moreover, Germany believed that this treaty was built upon the cornerstone of the falsehood of Germany's "sole guilt" for the war, which almost no impartial scholar or historian in the world now believes.

Sense of Injustice

There is a bitter sense of injustice which oppresses every German in being forced, starving under the allied hunger blockade, to affirm that she "accepts the responsibility of Germany and her allies for causing all the loss and damage" which the allies suffered. Although the four principal allies have not fulfilled their pledges of disarmament, but have increased their annual military expenditures by $500,000,000, or 27 per cent, France bitterly resented Germany's building her "pocket battleship," which was within her few rights under the treaty. This battleship, accordingly, has become a national symbol as to whether the allies are to be free to break their pledges while Germany is not even allowed her treaty rights.

Disciplined German labor had stood steady, loyal and patriotic through the decade of hard times following the war, in spite of unemployment, falling wages and bitter poverty. It was not in post-war bitterness, but after a decade of disillusionment, with fightings within and fears without, hampered economically and politically, that Germany began to give way and turn in despair to the revolutionary parties of the right and left. Mistaken though I believe they are, nearly half the students, the most idealistic and patriotic of youth, and many in the middle classes who have an unbroken spirit left in them, have been turning to the fascist Hitlerites, the Nazis, or national socialists; while the ranks of labor began to turn in despair towards the more radical communists. Things are now much worse, but even in the last elections the Hitlerites, with some six and a half million votes, captured 107 seats in the reichstag, and the communists, with five million voters, captured 76 seats. In the next elections they may together capture a majority of the seats. Both parties are agreed upon the repudiation of the Versailles treaty and of reparations. If they take this action it will cut them off from foreign financial assistance and precipitate a most serious crisis and panic.

Keeping Germany Bled White

All Germans are convinced that, while France does not wish to be threatened herself by a communist revolution in central Europe, she wants to keep Germany bled white, impoverished, helpless and at death's door, in abject dependence upon France, with the continuance of her political handicaps and crushing treaty obligations. But it is impossible to keep a patient always at death's door; he either dies or recovers. Everywhere in Germany I found unrelieved fatalistic gloom, without a ray of hope. Two hundred and fifty teachers in Berlin were dismissed this week. There are now 20,000 teachers unemployed in Germany. Some libraries and hospitals are closing for lack of funds. Three-fourths of the workers' families are in poverty. There have been forty-five suicides a week recently. Rickets are now reappearing among school children as they did during the allied hunger blockade. The wages of the unskilled are approximately a dollar a day and in some cities about half the workers are unemployed.

The Germans are convinced that France will defeat the coming disarmament conference in February. Meanwhile, every fall in wages, every added hundred thousand to the unemployed, every bank and industry that fails, every cut in unemployment insurance, every added economic and political handicap drives the middle classes into the fascist Hitler ranks and labor to the communists. Both mean revolution by violence. If the disarmament conference fails through the recalcitrance of France and the indifference of America —if the latter is occupied only with her own concerns of naval parity—if over half of industrial labor in Germany is unemployed this winter, if desperate Germany thinks she has "nothing to lose but her chains," some movement of revolt is likely to start on the Hitlerite right which will probably develop into an ultimate communist revolution; just as Kerensky started something in Russia which Lenin and Stalin are finishing. Should the U. S. S. R., embracing Germany, Poland and Austria, be extended to the very borders of Belgium, France and Italy, we shall face an entirely new world situation. This is no local nor national issue. World capitalism is facing its first world crisis and this now centers in Germany.

XUM

The panic in Germany helped to precipitate the crisis in Great Britain. The war had left the world embittered, divided and burdened with debt. Rising tariffs, added to debts and reparations, helped to upset the economic balance of the world. The world depression caused the flow of gold to the creditor countries of the United States and France. The maldistribution and shrinkage of the gold supply for countries based upon the gold standard was one cause of the fall in world prices. Debtor countries, like India and Australia, became almost bankrupt. Great Britain, largely dependent on world trade, was deeply affected. Her principal industries were suffering from creeping paralysis, including coal, iron and steel, textiles, shipping and shipbuilding. With over 2,600,000 unemployed, what began as a sound system of unemployment insurance, where employed labor was contributing $65,000,000, employers $75,000,000 and the government $70,000,000 a year, almost broke down during the depression; it was in debt by $450,000,000, and adding five millions a week to this debt.

Britain's Crisis

Following the run on Berlin, came the withdrawal of money from London, the flow of gold from England to France, and the loss of confidence in British credit. The government was facing a deficit of over $600,000,000. As the ranks of British labor in the trade unions demanded increased taxation and refused to accept a large reduction in unemployment benefit, to meet the crisis, which was now aggravated by pressure from foreign nations without and the ranks of labor within, a national government was formed. The leaders in Britain have united and the immediate crisis in Britain will soon be passed. But Germany, with some thirty parties in the reichstag, cannot unite and cannot save herself.

Great Britain and Germany, as industrial countries, feel the world depression more than other nations. This world crisis seems to be caused by an aggravated reaction from the speculative boom of 1929, which was like a gigantic South Sea Bubble, a world-wide agricultural depression now feeling the full effects of mechanization, the fall in prices of the basic commodities, the fall in the price of silver, the congestion, maldistribution and ill-use of the gold supply resulting in the change in the yard-stick of all payments, the dislocation of credit and of the antiquated financial system—all coupled with the helplessness of the world in transition between the two systems of individualistic competition which has broken down, and a system of collective control and planning which has not yet come into being. Added to the economic is the political factor with the world hesitating between the two systems of reliance on armaments and agreements.

This is illustrated and embodied in the conflicting viewpoints between France and the Anglo-Saxon nations as they face the first world disarmament conference which opens in Geneva next February. This conference will be crucial for world peace and will mean the adoption by the world of one of the two systems of arbitration or armaments. The policy of the Anglo-Saxon nations is voiced by President Hoover and the three former British prime ministers, Ramsay MacDonald, Stanley Baldwin and Lloyd George. All advocate first, disarmament; second, arbitration, and consequently, third, security. France, in her claims, exactly reverses this order. She demands first, security through guarantees of mutual military assistance in case of attack; second, arbitration, and as a final consequence, third, disarmament, when security removes fear. She has consistently demanded this ever since the proposed Geneva protocol of 1924 which was defeated by the conservative government in Great Britain, when Mr. Austen Chamberlain said: "The elaboration of military procedure insensibly suggests the idea that the whole business of the league is . . . to preserve peace by organizing war, and it may be war on the largest scale." This was followed by the special agreements of Locarno, which gave France certain guaranties of assistance in case of attack. But neither the covenant of the league, the Locarno treaties, nor the Kellogg pact give France the guarantees she demands, and the Anglo-Saxon nations and the rest of the world are in no mood at this time for further guarantees in what many regard as an antiquated competitive military system which can never give security, and which, according to Lord Grey, was the cause of the world war.

The secretariat of the league requested all nations to furnish a full report of their armaments and expenditures in preparedness, for the disarmament conference. All nations are responding, including Russia and the United States; some of them for the first time. While others have responded with a simple statement of statistics, France, smarting under the Hoover proposal for a year's postponement of payments from Germany, has replied with an ominous seven thousand word document to the League of Nations stating her position on disarmament. She gives the figures of her army, which is now the most powerful in the world, as over 500,000 men, a total tonnage of 628,603 in her navy, 1,605 airplanes, with the largest air force in the world, while Britain reduced the number of her planes after the war from 3,300 to 300 and disbanded nine-tenths of the personnel of her air force.

French Militarism

France in her memorandum states that she has already reduced her armaments to "the lowest point consistent with France's security." "Any leveling or automatic equalization of forces is excluded. . . . Reduction of armaments implies confidence . . . Should any attempt be made in the name of a theoretical principle of equality to modify the relative situation created by the provisions of the peace treaties, it would prove impossible to maintain the reduction already accomplished and still less practicable would

become the general limitation of armaments . . . The government are convinced of the necessity of a security guaranteed to every state by assistance which should be mutual, effective and prompt." In conclusion, France asks "definite pledges of effective mutual assistance . . . without which no further real progress can be effected."

Such is the situation in the three crucial countries in the present European crisis. We may be drifting as helplessly toward catastrophe again as in 1913. Even a year's breathing space, though it was wisely and generously conceived, will of course not finally solve Germany's problems. We shall be driven to the basic consideration of the hard realities of debts, reparations and tariffs, all interrelated. Germany has a disciplined people and a productive economic system that can function successfully in a normal world. But she is at present well-nigh bankrupt, carried only by foreign credit, on the verge of the abyss of revolution.

The two most ominous and yet most hopeful situations in the world are the coming disarmament conference and the crisis in Germany. Will we have the vision and the courage to meet them?

B O O K S

The Story of Christianity

HISTORY OF THE CHRISTIAN PEOPLE. *By Henry K. Rowe. The Macmillan Company,* $4.00.

A FEW months ago, in reviewing a new one-volume history of the whole church, I said that the world had long been waiting for a scholarly and readable account, in a single moderate sized volume, of the entire Christian enterprise seen as a part of the social and cultural history of the race during the last twenty centuries, and I remarked briefly that, so far as the work then under consideration was concerned, the world was still waiting. The publishers promptly voiced their indignation at this adverse judgment. Of course it may have been an erroneous judgment, but it was an unbiased one and I am willing to stand by it. After all, difference of opinion is what makes book reviewing, as well as horse-racing, interesting.

But I am inclined to believe that with the appearance of Professor Rowe's volume the weary wait is ended. This comes nearer than any other book that I know to meeting the need suggested above. It is designed primarily for students, but the scholarly apparatus is confined to lists of questions, topics for further study, and bibliographies at the ends of the successive chapters where students can easily find and readers can as easily skip them. The style is flowing and lucid, with no attempt to be particularly brilliant or colorful. The point of view of the author's judgments and evaluations is that of liberal Protestantism. For example, he gives fairer treatment to the Anabaptists than do those conservative historians who can see only their excesses. The great George P. Fisher, it may be remembered, saw them only as "licentious and fanatical sectaries." As a matter of fact, probably the saner representatives of the despised Anabaptists and the equally despised Socinians had more in common with the minds of modern Christians than did any of their reputable sixteenth century contemporaries.

It is the special merit of the book that it preserves a fair balance of emphasis between the objective and institutional history of the church, the history of thought as embodied in doctrine, philosophy and science, and the story of the changing social conditions both in the church and in the world at large. The account of the last three centuries of Roman Catholicism is perhaps disproportionately brief and sketchy, and Catholics will feel that it is not entirely fair. They will, for example, take exception to the statement that the Jesuits taught that the end justifies the means. The fact is, I believe, that they never explicitly taught it; they merely behaved as though it did.

As compared with Lewis Browne's "Since Calvary"—the most recent and notable effort to cover the entire field of Christian history—Rowe's book is much more detailed and objective. Browne gives, as his sub-title indicates, "an interpretation of Christian history." Rowe presents the history itself with less generalization and more facts. But he does not allow either himself or his reader to get lost in the details. The narrative flows easily, and logically rather than chronologically. It will be a great mistake if the non-academic reader passes this book by because it was primarily designed for the classroom. It is, in my judgment, the best general purpose history of Christianity in one volume now available in English.

W. E. GARRISON.

Books in Brief

MISSIONS MATCHING THE HOUR. *By Stephen J. Corey. Cokesbury Press,* $.50.

The president of the United Christian Missionary society states the case for foreign missions in the present crisis, formulates objectives, answers criticisms, summarizes results up to date. The what and why of the missionary enterprise, stated with complete and contagious conviction and with a full knowledge of the present problems.

MY UNITED STATES. *By Frederic J. Stimson. Charles Scribner's Sons,* $3.50.

Mr. Stimson, Harvard '76, Wall street lawyer, novelist, one of the founders of "Life," professor in the Harvard law school, a traveler caught in Germany at the outbreak of the war, United States ambassador (the first) to Argentina from 1914 to 1921, has had an amazingly wide and varied experience. This book is an autobiography, but it is well titled for he says a great deal more about the world of business, politics and literature that he has seen than about himself. It is written with great frankness and with extraordinary charm. Mr. Stimson is a cousin of the present secretary of state.

THE BORDER: *A Missouri Saga. By Dagmar Doneghy. William Morrow & Company,* $2.50.

The border of Missouri and Kansas was a dark and bloody ground in the days of controversy over slavery and the civil war. On the Kansas side of the line there were violent episodes which are well known and which have found expression in literature. But the Missouri side also had its troubles. The subject matter of this novel is the fortunes of a slave-owning

family living in a slave state which did not secede but near the border of a state dominated by abolition sentiment. It is a moving tale of heroism and suffering, of mutual misunderstanding between neighbors, of the folly and bitterness of war —civil or any other.

I WENT TO RUSSIA. *By Liam O'Flaherty. Harcourt, Brace & Company,* $2.50.

Mr. O'Flaherty professes complete unconcern for any political or economic theory. He has neither prejudices nor preferences for communism, capitalism, the abolition of poverty, universal literacy or any form of moral uplift. He says so himself. Nevertheless he is a good observer and he is interested in people and he puts into his record more of human interest than is to be found in the sapient comments of some who give more complete data about the progress of the five-year plan.

CORRESPONDENCE

Archbishop Soderblom and the Lutherans

EDITOR THE CHRISTIAN CENTURY:

SIR: In reference to Dr. W. P. Elson's letter in the September 16 number of The Christian Century, let me state that Dr. Huntington's reference to "The Swedish church," and the "Church of Sweden" is quite in accord with the great archbishop's own way of referring to his church. Anyone familiar with his writings knows that he liked to refer to his church as the "Church in Sweden." He looked upon the church as divided into three great parts, the Roman Catholic, the Orthodox Catholic, and the Evangelical Catholic (including all Protestants). Of course he was not ashamed of being a Lutheran. And why should he be? But in Sweden the church is rarely referred to as the Lutheran church, but merely the Church of Sweden. Again and again we read of the loss sustained in the "Swedish church," or in the "Church of Sweden," by writers in papers and magazines throughout that kingdom, in the passing of the great archbishop.

On the other hand there were many in the Lutheran church in America that were ashamed of him as a representative of Lutheranism. According to the Lutheran Witness of December 18, 1923, the editors of Ohio, Iowa, and Norwegian church papers "came through clean" in repudiating him. He was called "a theological tight-rope walker," "an evasive, indefinite modernist," "a herald of religious evolution," etc. The Ohio synod papers called him "the greatest errorist among Lutherans." "The Swede Gustavus Adolphus once saved Lutheranism; shall American Lutheranism be destroyed by a radical Swede?" The Lutheran Witness itself calls him a Sadducee.

The Lutheran Witness published this article that "Lutherans in Sweden might know that their archbishop while on his visit to the United States in 1923 was repudiated by American Lutherans generally."

Minneapolis, Minn. PHILIP BROBURG.

The Laymen's Missionary Inquiry

[*See editorial on page* 1271.]

EDITOR THE CHRISTIAN CENTURY:

SIR: In your issue of August 12, 1931, you published a letter from Mr. Vernon Nash relative to the work in China of the fact-finders' group of the Laymen's Foreign Missions Inquiry. Possibly you will wish to print in your columns an abstract of a letter received from Galen M. Fisher, executive secretary of the Institute of Social and Religious Research. The institute was entrusted by the Laymen's Foreign Missions Inquiry with the task of gathering facts to be used by the commissioners in preparing their report. The abstract from Mr. Fisher's letter follows:

"Vernon Nash's criticisms of the China fact-finding staff in the August 12 Christian Century seem to reflect an attitude common in China which makes all research into missions except by or in association with insiders impossible. With the exceeding desirability of such association, we should agree; but should simply assert the special conditions which made that method inapplicable to this case.

"The variety of methods used by our staff in gathering data helped to prevent a partial or unbalanced product. Interviews, observation case studies, questionnaires, opinion check lists, tabulations of existing data and documentary analysis were all employed. Thus verifiable, objective data checked and supplemented the unverifiable data.

"It was impossible to make the sampling of persons and of institutions strictly representative, but it covered many kinds of persons and institutions in both city and country, and in six of the main regions of China. The participation of a number of Chinese and missionaries in the field work and the analysis of reports and histories helped to give the study historical depth, but it was after all primarily a picture of things as they are.

"Another point to be borne in mind is that the inquiry is intended to throw light on a few major trends and issues, not to give board secretaries information about individual missionaries or situations.

"As to the specific criticisms of the staff and its processes, we think all were true in some measure. The institute, however, did not use large quantities of data which were believed not to be up to par, and the weaker members of the staff were greatly assisted in the sifting and handling of their material by editors, directors and group discussion. While ordinary institute procedure would have carried the critical process much further, the results in this case were not left only as strong as the weakest link, but were strengthened both by supplementation and by elimination of data as originally gathered.

"The real test of the results of the fact-finding process will be the attempt of the appraisers to use them on the field, and other necessary corrections will be made as a result of such use. This is one of the chief justifications of the plan of having two bodies concerned in the study."

New York City. ALBERT L. SCOTT,
Chairman, Laymen's Foreign Missions Inquiry.

Bishop McConnell and India

EDITOR THE CHRISTIAN CENTURY:

SIR: I feel thankful to Mr. Haridas T. Muzumdar for the opportunity of reading Bishop McConnell's articles in your journal with a view to ascertaining for myself whether the bishop, whom I had known in India as one of the friendliest and at the same time most profound and dispassionate observers who visited the country in recent years, deserved the strictures which my good countryman has chosen to pour upon his devoted head. I must say that Bishop McConnell's appreciation of India's national leader is one of the weightiest and kindliest which have appeared in the press—all the more weighty and kindly for its being not a fulsome eulogy but an analytical study which effectively answers the critics of Mr. Gandhi and calls attention to and defines the unique contribution which he has made to the moral and spiritual progress of the world. What more does one want? If in the course of his study the bishop has found that Mr. Gandhi is not able to follow his highest instincts towards the depressed classes, is it saying anything more than

pointing to the difficulty which confronts every one who combines in himself the role of a social and religious reformer with that of a political leader? Even a reformer pure and simple has to wait and prepare his followers before giving effect to his ideas. How much harder is the task of a social reformer who is at the same time a political leader who has to depend in some measure upon followers who do not all share in his views on social and religious matters? That this difficulty is realized by Mr. Gandhi himself is proved by what he said regarding the depressed classes and the Moslems in his speech over the radio last Sunday.

I find that Mr. Muzumdar is not backward in acknowledging Bishop McConnell's intellectual integrity and spiritual outlook, his genuine appreciation and deep understanding of India. That he should in the same breath speak of misstatements and falsehoods in the bishop's articles and talk of himself taking up the cudgels and demolishing flagrant errors, seems to me to be grossly inconsistent and incomprehensible.

Then again, is it not strange that the bishop should be charged with suffering from "missionitis," when he takes such a critical view of Christian missions in India? A reader of his article on this subject is inclined to think that his relation to that disease is not that of a patient but of a physician.

I can understand honest difference of opinion on such questions as human values in Hinduism, Islam and Christianity respectively. But such violence of language as Mr. Muzumdar allows himself to indulge in is doing injustice to the spiritual genius of India which has found expression in Mr. Gandhi's creed of non-violence, though it testifies to the difficulty which Mr. Gandhi confesses he experiences in getting his followers to act up to it. It is undoubtedly desirable that the sons and daughters of India who have come abroad should present a united front; but is it not equally desirable and even more important that that united front should exhibit the best features of their real character and disposition?

New York City. O. KANDASWAMI CHETTY.

All We Like Sheep . . . .

EDITOR THE CHRISTIAN CENTURY:

SIR: In the first editorial in your issue for September 16, under the caption, "The Paterson Arrests," you write: "The fact that the socialist candidate for President in 1928 was among them (those arrested) was, of course, the important news, so far as the daily press was concerned. But there was really far more significance in the presence, among the arrested, of two clergymen of the Protestant Episcopal church. The natural social conservatism of that communion needs no emphasis."

While I recognize the entirely friendly and truthful motive behind these statements, the implications seem to be misleading. As to the statistics, not two but three Episcopal clergymen were arrested, and a fourth who is about to be ordained. But this slight error is not what disturbs me; I am concerned about "the natural social conservatism of that communion needs no emphasis." I will grant the truth of that assertion if you will include all other communions of the Christian church; it is the implied contrast to which I object. Neither the Protestant Episcopal church, nor any other communion of which I know anything deserves very much but condemnation when the question of social vision is up for discussion. When it comes to comparison, however, will you cite any communion which has a better record than that of the Episcopal church? What about Frederick Denison Maurice and Charles Kingsley, two Church of England clergymen, and their large following? And the Christian Socialism movement and the Christian Social union; the Christian Socialist league, the League for the Kingdom of God and the Industrial Christian fellowship? And as for the Protestant Episcopal church in the United States, what about the Church Association for the Advancement of the Interests of Labor (founded in 1887 and of which Bishop Potter was a conspicuous leader), the Christian Social union, the Society of the Companions of the Holy Cross and the present active Church League for Industrial Democracy?

The history of every one of these organizations is a history not merely of social pronouncements, but of very definite, practical work. I suspect that the records of any one of them would reveal the fact that the arrest of Episcopal persons in industrial crises is not quite unique enough to fall into Mr. Dana's "man bites the dog" category of news evaluation. For verification may I call your attention to a volume published last year, "The Church and Industry," by Spencer Miller, Jr., and Joseph F. Fletcher, under the auspices of the department of Christian social service of the national council of the Episcopal church.

The communion of which I am a member has a long and thorny road to travel before it remotely approaches in practice the social implications of the gospel. Our congregations have a positive genius for discovering and applying "respectable" undercover methods of firing parsons suspected of being too "radical." I know of a cathedral in which the members of the chapter (vestry) were invariably "tipped off," at their request, when the "bolshevist" bishop of that diocese was to preach, that they might play golf instead of listening to the diocesan. I know hundreds of laymen who, when they look at the Episcopal church, see, not "social conservatism," but violent red. As a matter of fact, the Episcopal is, on social questions, rather a timid pink, as you intimated. But—to return to my point—what about the others?

New York City. GUY EMERY SHIPLER,
Editor, The Churchman.

A Warning Word

EDITOR THE CHRISTIAN CENTURY:

SIR: For the first time I observe an illustrated and full page advertisement for a popular motor car. Careful! Such extensive advertisements accepted by journals of free opinion have been known to fetter criticism. Ford industrial policies with thousands of others are in the limelight just now. I sincerely hope that The Christian Century will be in the vanguard to lead us toward industrial democracy.

Yakima, Wash. GEORGE W. COOPER.

From a Modern Samaritan

EDITOR THE CHRISTIAN CENTURY:

SIR: I think the editorial on "What Is a Dole?" was the best thing I have read in a long time. Perhaps because it agrees with what I have in mind. It is only a question of the source from which the dole is to come. England could not have been saved as a nation without the dole. They have misused it but, nevertheless, it was an absolute necessity. How long would the miners of Wales and the absolutely destitute have endured such a position without rebellion?

This is a point which I want to make very briefly. It is frequently stated in the press and in public addresses that we are making people dependent by helping them. The reverse is true. We are making people dependent by not helping them. There are millions of men in America who will never be able to work again because of their physical and mental condition. They have lived so long on so little and have slept out, even in the cold weather, that they cannot do hard work again.

I made this statement the other day in the presence of a group of working men. A man stepped forward and asked if he might say a word. He said, "The people who are building the post office sent over to Madison street for sixty men to dig. The foreman looked them over and sent all sixty back because they were not strong enough physically to do the work." This man was one of the sixty and many of the men were ready to cry of disappointment. If we do not provide good nourishing food for hungry people we will increase the number of dependents very rapidly.

As you know, my work is not theoretical but very practical. I think the only way to feed people is to feed them and the only way to help people is to help them.

Immanuel Baptist Church, JOHNSTON MYERS.
Chicago.

XUM

NEWS *of the* CHRISTIAN WORLD

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE

New Marriage Canon Adopted

Must Be Ratified at Next Convention—Episcopal Gathering Adjourns With Little Accomplished

(*Special Correspondence*)

DENVER, Oct. 1.—A new Episcopal marriage canon, after having been conceived in a special joint committee, was born in the 50th general convention of that church which closed here today. The infant is fearfully and wonderfully made, inasmuch as it represents a compromise between the majority and minority reports of the joint committee to which was added a compromise between the houses of bishops and deputies.

The compromise between the members of the joint committee really constituted a victory for the minority. The minority contended the church should not recognize divorce on any ground, but it should provide an avenue for obtaining forgiveness for those who have been divorced and find new spouses to whom they had been married by civil authority. This position was taken by Dr. Caleb Stetson, rector of the famous Trinity church at the head of Wall street, New York.

Middle-of-the-Road Position

The section of the majority report of the committee bearing on remarriage after divorce, proposed that divorce for any cause be considered by church courts with a view to permitting remarriage in such cases as would "advance the cause of Christian marriage." High churchmen from the north joined hands with low churchmen from the south against such violent liberalism, and so the convention turned to Dr. Stetson rather than to the absolutism both of South Carolina and Fond du Lac.

In this connection, it may be explained that if the Episcopal church were of the Lutheran temperament, there would be three American synods: the synod of Virginia, whose nadir is found in the Carolinas; Fond du Lac, whose zenith now seems to be Chicago; and Cambridge, having neither nadir nor zenith, retains Boston as a center and spreads laterally.

The compromise between the house of bishops and the house of deputies concerned the constitution of the diocesan ecclesiastical courts and the admission of venereal disease as ground for marital nullification. The deputies made the establishment of such courts mandatory, and did not give proper consideration to the function of bishops. The bishops insisted that the courts be voluntary on the part of each diocese, and if set up, that they operate under the direction of the bishop. The bishops won on this point, but lost on the issue of social disease.

And so, the marriage canon, which comes before the Atlantic City convention in 1934 with the hope that it may actually be written into the law of the church at that time, may be summarized as follows:

Courts may be established in dioceses to hear appeals for nullity on nine grounds; if nullification is granted, appellants may re-marry; also to review cases of divorce obtained on the ground of adultery, which if heard favorably, will permit remarriage; to hear pleas for reinstatement as communicants in good standing of persons who have remarried after having been divorced. The canon makes no statement concerning the status of children of parents whose marriage is found by the church courts to have been null and void ab initio.

The "American Missal," about which there had been predicted stormy convention sessions, was buried in parliamentary procedure. Several attempts to bring the offending book before the convention failed. The only action which seemed to bear on the book was a resolution, unanimously passed, which refused the imprimatur of the custodian of the book of common prayer to any book which bound under one cover any additions to the prayer book other than the hymnal or the Holy Bible.

Liberal elements of the church look with concern on the growing centralization of power in the national council. A skirmish occurred in the house of deputies over a resolution which would give greater oversight of mission programs in missionary districts and aided dioceses. The resolution passed. It provides that the program of each aided diocese be approved by the national council and be conducted under the direction of an agent of the council.

JOHN EVANS.

James Truslow Adams Predicts Return to Idealism

In his new book, "The Epic of America," James Truslow Adams turns from his appraisals of the war and the prosperous 1920's to preach a little sermon on the need of idealism. "We had got tired of idealism," he says, "and had been urged to place our destinies in the hands of the safe realists, hard-headed business men who would stand no nonsense about 'moral issues,' of which we were told we had had enough, and who would be practical. . . . But, having surrendered idealism for the sake of prosperity, the 'practical men' bankrupted us on both of them. We had forgotten, though no post-war leader dared to remind us of the fact, that it is impractical to be only practical. Without a vision the people perish. The waste of war is always spiritual as well as material, and post-war decades are ever periods in which the fires of noble aims flicker but feebly. By 1930 our post-war decade and our post-war prosperity were over. Let us hope our post-war materialism may also pass. We have yet to see what shall come, but the task lies clearly before us, to 'Rebuild in beauty on the burnt-out coals, not to the heart's desire but the soul's.'

Allied Drys Stir Los Angeles

Six Mass Meetings Show Popular Support for Prohibition—Kagawa Makes Deep Impression

(*Southern California Correspondence*)

LOS ANGELES, Sept. 25.—When the 75 year war against the licensed liquor traffic came to an end with the adoption of a constitutional amendment, it is certain that the sober and reasoned judgment of the people of the United States was registered. It is equally certain that it will take more than the ballyhoo of the wet politicians and the wet press to make void that great achievement. When the vote for the constitutional amendment was being lined up we in California had to battle the wine-grape growers, the old line politicians and the Hearst papers. We still have much the same antagonism to combat. But a great change has come in these later prohibition years, seen not alone in increased insurance investments, savings accounts, new homes and automobiles, but in a changed public opinion. This new public opinion will not be fooled by the boys who cry out, "We want beer."

The Council of the Allied Forces for Prohibition, which has just held six largely attended mass meetings in Los Angeles, brought out many of the stalwarts of former days, but also leading educators like President Rufus V. Von Kleinsmid, president of the University of Southern California; President E. C. Moore, University of California at Los Angeles, and Susan B. Dorsey, formerly superintendent of public schools, and many civic and club leaders. The meetings were held in the spacious Trinity auditorium, Sept. 18, 19 and 20 and were addressed by Raymond Robins, Dan Poling, Ira Landreth, Norma Brown, P. D. Noel, Oliver Stewart, R. C. Ropp and Grant M. Hudson. The addresses were all of a high order, especially that of Raymond Robins, who handled present-day nullificationists without gloves.

* * *

Kagawa in California

Toyohiko Kagawa has been for several weeks speaking in the various centers of southern California. We met him at dinner at the Riverside inn, and heard him deliver an address in the large auditorium of the First Methodist church, that city, to an audience that crowded the building to the limit. He was in bad physical form, hoarse with a cold and tired from too much speaking. He is not a great speaker by our ordinary standards, but held the audience in rapt attention as he made his Christian appeal and gave warning of the pagan drift of today.

No one could watch that crowd, eagerly

XUM

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listening, without feeling that our latter day evangelism, with its Sunday buffoonery and McPherson theatricality, does more to make Christians hang their heads than it does to commend the gospel of the love of God. Kagawa stands forth as a great spiritual witness for an evangelism that comes to close grips with the individual heart. At the same time he is a statesman and social philosopher with practical political sagacity.

* * *

David Starr Jordan's Last Message

Death brought the earthly career of David Starr Jordan to a close, Saturday morning, Sept. 19, at 9:45 o'clock. He was in his 81st year, in his Palo Alto home, surrounded by his family and a few close friends. Dr. Jordan, by virtue of his long and distinguished service, as naturalist, as president of Stanford university, and as civic leader, was our first citizen. He had been the teacher of Secretary Wilbur, now president of Stanford as well as secretary of the interior, and of President Hoover. His great popular lecture, "The Blood of the Nations," was an unanswerable indictment of the madness of war.

From his wheel-chair, this grand old man of the golden state said a few days before his passing: "The world is sick, but there is no indication that it is going to die. We need to kick out the petty quacktitioners and the bickering horse-doctor politicians and let the common-sense world-doctors get at our patient, who suffers from a severe stomach-ache, brought on by the lusts of war."

* * *

And So Forth

Dr. John F. Fisher, since 1921 dean of the school of religion, University of Southern California, died at his home, Sept. 25. Dr. Fisher was an alumnus of Western Reserve university and also of Drew theological seminary and served many years in the Methodist ministry of Ohio before coming to California. He was of a modest, retiring and gracious personality and much loved by all who knew him.

Southern California has made a large contribution to the religious leadership of Chicago and vicinity in releasing Dr. Clarence A. Spaulding from the pastorate of the First Presbyterian church, Santa Barbara, to become pastor of the River Forest Presbyterian church, Chicago. Dr. Spaulding preached for the last time as pastor in Santa Barbara Aug. 26.

Santa Barbara, and indeed all California, has suffered a further loss in the retirement of Dr. Lincoln A. Ferris from the active ministry of Methodism on account of failing health. Dr. Ferris was for several years pastor in Santa Barbara and in his notable ministry has served such outstanding churches in Methodism east and west, as First church, Binghampton, N. Y., Mt. Vernon Place, Baltimore, Independence Avenue, Kansas City, and First Church, San Diego.

JAMES ALLEN GEISSINGER.

British Rotary Clubs in Fight for Disarmament

The Rotary International of Great Britain and Ireland has sent out advice from headquarters that all Rotary clubs place the question of disarmament in the forefront of the international service programs during coming months. A special disarmament number of their magazine has recently been published.

New York Seeks Sixty Million

Unemployment Needs Mounting—John Haynes Holmes Sees Passing of Historic Christianity

(Correspondence from New York)

NEW YORK, Oct. 3.—It is heartening to all of us to learn that the work of the "Prosser committee" of last year is to be carried on and extended this fall and winter by a committee under the direction of Harvey D. Gibson, with Mrs. Belmont again as chairman of the women's division. In a public statement just issued the committee estimates that there are about 750,000 unemployed in this city, of which number 160,000 at least have reached the limit of their ability to care for themselves. The committee points out that the proportion of "white collar workers" in the ranks of the city's unemployed is rapidly increasing. Some evidence of the plight of the professional classes is shown by the fact that more than 1,200 architects have appealed to the architects' emergency committee for employment.

The plans of the Gibson committee call for the raising of $12,000,000 at once and more later. There is every indication that this committee will exert pressure upon the wealthy of the city to give liberally. Already they are being told by such men as Al Smith that only thus can the dole and riots be prevented. By the close of this month public and private agencies in this city will have spent some $40,000,000 to meet the need for unemployment relief during the twelve months preceding and it is estimated that this coming year will require at least $60,000,000 for this purpose. The hospitals of the city are feeling the pinch to such an extent that they are requesting help from the municipal budget. Altogether the outlook is dark indeed.

* * *

Bureau for Homeless Opened

Another part of the large scale preparations being made for the critical winter ahead is the formation of a central agency for dealing with the homeless and destitute. This bureau has been established by the welfare council, the agency coordinating our various charitable organizations. It has been located at South Ferry directly opposite South and Whitehall streets and is open from 9 in the morning till 10 at night except Sundays and holidays, when the hours are from 9 to 6. It is hoped that all persons needing assistance may be sent to this bureau, where they will be given definite and authoritative information as to where their needs may best be met.

* * *

John Haynes Holmes Returns

Dr. Holmes, pastor of the Community church, has just returned from a summer in Europe. During his stay there he studied conditions in several countries and

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had audiences with many world figures, including the former German kaiser and Mahatma Gandhi. In his sermon last Sunday he declared that historic Christianity in Europe, if not dead, is rapidly dying. In his opinion it is "smitten by indifference in England, by militant contempt in Germany, and avowed hostility in Russia." He described organized religion in Europe, Jewish as well as Christion, as "a pathetic spectacle." And yet he asserted that he faced the future with courage because historic Christianity is not to be confused with the religion of Jesus. To use his own words, "No one thing can so surely open the way to the return of Jesus' gospel as the passing of the churches that take his name in vain. So my faith is in religion as the soul of man seeking its high destiny of love upon the earth. Christianity, as we have known it may pass, is passing. But religion never."

* * *

Death of the Rev. Cedric Long

Friends of the Rev. Cedric Long were deeply shocked this week to hear of his death from tuberculosis in an upstate sanatarium. Mr. Long was one of the secretaries of the Consumers cooperative league and an authority in this field. Graduating from Union theological seminary about 15 years ago, where he had become known as an able and courageous opponent of the war, he became pastor of a New England church. In a few months he felt the call to devote his talents to the cause of the striking textile workers. This action on his part was somewhat dramatic, as a few years before he had been a member of the militia which was summoned to keep the strikers in check, and he had won several prizes in the field of rifle marksmanship. After the strike he entered upon what became his life work, the spreading of the consumers' cooperative movement. His death in his prime is a distinct loss to that movement and to all who treasure the ideal of a more just industrial order. Those who knew him will long remember his winsome smile and the selflessness that lay behind it. A memorial service is planned for the near future.

* * *

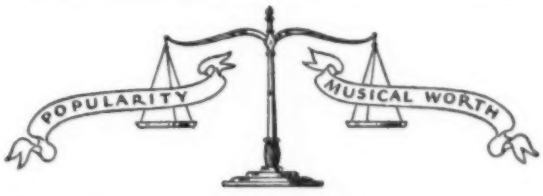
Baptists to Help Jobless Ministers

The Baptist ministers' conference of New York and vicinity took action this week looking to the creation of a commission to find churches for their unemployed ministers. This commission is to be unofficial and purely advisory, but it is hoped that it may be of definite help in the present emergency.

* * *

To Work for the World Court

That the American people and their representatives are not to be allowed to forget the world court in this time of economic distress is evidenced by the holding of a meeting here this week for the purpose of uniting the forces behind the proposal. Attending this conference were such well-known leaders as Newton D. Baker, Alanson B. Houghton, James T. Shotwell and others of like caliber. And the organizations represented included the American federation of labor, the Federal council of churches, the World Alliance, the Y. M. C. A., the Y. W. C. A., the Central Conference of American rabbis and a large number of others. The meeting



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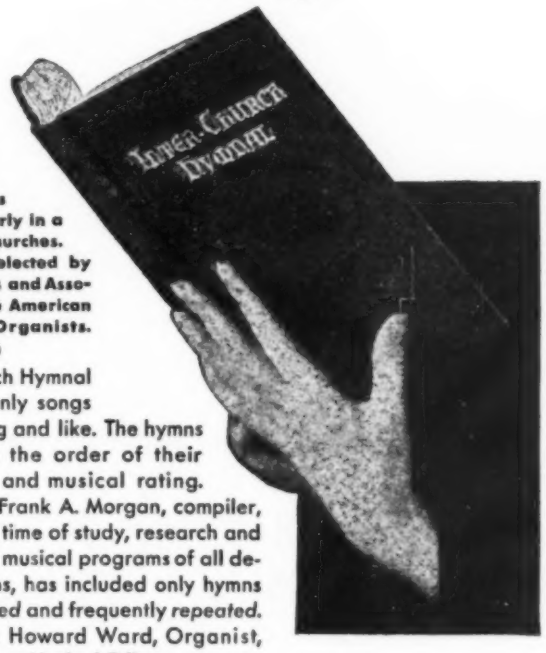

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* * *

Missions Training Institute To Be Held

The departments of Christian education and the women's presbyterials of the presbyteries of Brooklyn-Nassau, Jersey City, Westchester and New York have united in calling a special conference on home and foreign missions. This is to be held at the Rutgers Presbyterian church and will be an effort to inform the leaders of missionary organizations and mission study groups of the present situation in the missionary enterprise. The conference covers the two days, Oct. 15 and 16, and the program indicates that some of the discouraging trends now evident will be realistically faced.

* * *

Dr. Guthrie Writes New Worship Book

Dr. William Norman Guthrie, well-known rector of St. Marks-in-the-Bouwerie, has recently written a new book of services of worship. In his preface he points out the need for some freshening of the forms of worship, even though those forms be of the highest quality. To use his own words, "If one should listen to the incomparable Largo of Handel every day for 365 days something in the latter end would happen to the Largo." So he argues it is with prayers and forms to which one has grown accustomed. They remain a fine form of words, but they "can make upon the pious, well ordered habitué no definite, vivid attack." Parenthetically we may add that the news letter of St. Marks church is one of the most readable church papers we know.

* * *

Union Seminary Well Attended

While final figures are obviously not available, it appears that the number of students at Union theological seminary is about the same as last year. Bank failures and other economic disasters have made it difficult for many theological students, but apparently they are surmounting them and attending the seminary.

EDMUND B. CHAFFEE.

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Indian Christians Support Gandhi

Voice Opposition to Separate Electorates and Endorse Congress Program—Liquor Tax Supports Army

(Correspondence from India)

NAGPORE, Sept. 13.—Mr. Gandhi had a very strenuous time in Bombay before his departure for London, addressing public meetings, interviewing people and receiving addresses from several groups wishing him success. Of the many addresses he received that day there was none which was of such significance to those who profess the Christian religion as an informal address which was presented to him by a group of ten Christian Indians representing the Nationalist Christian party. Of these ten, six were members of the Roman Catholic church, two were members of the ancient Syrian church and two were members of the Protestant communion.

After stating their conviction that the principle of separate electorates, tried now for nearly 25 years, has proved a failure, the signers of the address assert their opposition to its continuance and proceed to state: "For the preservation of our rights and culture we do not ask for any special safeguards. We rely, on the one hand, upon our own inherent abilities, strength and public spirit, and on the other upon the sense of justice and good will of our sisters communities." In regard to religious liberty they make the following statement: "We are in general agreement with the fundamental rights drawn up by the national congress. We welcome in them especially the right of religious liberty. We believe it implies the right to share with others our religious convictions and experience. We can think of no effective freedom of conscience without the right to preach our faith openly and freely. To us, as to you, the use of corrupt and unfair methods of conversion is distasteful. We condemn them wholeheartedly. . . . We hold that the permeation of Christian ideals of life and society will but enrich the culture and civilization of our country. Good Christians are ever good citizens and we believe that India will never have cause to regret the growth of the Christian church."

The address also makes clear the loyalty of this Christian group to the political ideals for which Mr. Gandhi stands. They say: "In all your negotiations with the representatives of the British parliament, we Christians stand solidly behind you. Your voice will be our feelings. Behind you are the starving millions whose poverty and nakedness you have made your own. To their irresistible strength we add that of a small minority like ours."

* * *

Prospects of Prohibition In New India

Mr. C. Rajagopalachar is a leader trusted and respected throughout the country as one who is a faithful disciple of

Mr. Gandhi and who has worked and suffered for Mr. Gandhi's ideals. In the absence of Mr. Gandhi from India the responsible work of editing Young India has been entrusted to him. He has been for years a tireless worker for the cause of temperance, and in recent years he has been the chief organizer of the movement in South India for picketing liquor shops which has produced disastrous results on the income of the government. Before he joined Mr. Gandhi's movement he was a very successful lawyer commanding a princely income. At the call of Mr. Gandhi he gave up everything and is now living like a poor man giving himself utterly to the service of his poor countrymen.

Any statement coming from such a man deserves attention. Last week in an address which he gave in the city of Bangalore at the annual meeting of the Temperance federation, presided over by a British missionary and attended by several other missionaries and Christian Indians, he made the following very significant remarks on the future of prohibition in India: "The congress has given a definite promise that the day we get self-government prohibition is to be decreed. If this is so, certain consequences will have to be faced. We lose drink revenue straightaway and that comes to more than 240 millions of rupees for British India. We must lose this straightaway. Whatever terms the British government may offer us, now that Gandhiji is in London, can he afford to accept any terms which renders it impossible to do away with the drink revenue? But what does the British government say? They say that they want to have complete control over the military expenditures of this country. If this is done, we cannot forego revenue from drink, unless we tax ourselves again. Fresh taxation is impossible. Government themselves confess this in all their retrenchment reports, and do you think that swaraj government can raise more money from the people than the British people with all the forces behind them? Fresh taxation being impossible and prohibition being a necessary promise, Gandhiji cannot accept any terms which do not give us control over the military expenditure."

Two first class issues of world importance are involved in this statement—prohibition and disarmanent—and we see their important bearing on the question of self-government for India.

* * *

Unity of the Syrian Church in India

In one of my former letters I stated that his holiness Mar Elias, the patriarch of the Jacobite Syrian church of Antioch, was in India with the object of settling the differences that arose in the Jacobite Syrian church of South India between the Indian metropolitan of the church and the patriarch himself. The efforts made by the Anglican metropolitan of India and Bishop Charles Gore to bring about reconciliation between the contending parties did not prove successful. This was in February. Since then there have been a great many conversations and conferences between the representatives of both sections. The contention of the leaders of the Jacobite church in India is that its autonomy under an Indian catholicos be recognized by the patriarch, the church in India having only spiritual fellowship with the church in Asia Minor. Recently the negotiations for the settlement of the differences have taken a turn for the better, and it is confidently hoped by many that before the patriarch leaves India he will announce a settlement which will bring peace to this section of the old Syrian church.

The Roman Catholic church, taking advantage of the dissensions in the Jacobite church, has been carrying on its work of propaganda vigorously, and two bishops and some clergy of the Jacobite church have already joined Rome. To stop further the inroads of the Roman church into the Syrian church, which began in the sixteenth century with the help of Portuguese political power, and which have been continuously kept up with the help of western resources, it is hoped that Patriarch Elias will grant to the Indian wing of this eastern church the autonomy on which its heart is set.

P. O. PHILIP.

Boston U. Preaching Conference Is Held This Week

Among the speakers at the preaching conference held by Dr. W. L. Stidger at Boston university school of theology, Oct. 12-14, are: Charles R. Brown, on "College Preaching"; Samuel L. Lindsay, "Expository Preaching"; Lynn Harold Hough, "The Preacher as a Comprehensive Scholar"; Miles H. Krumbine, "Preaching to an Age of Skepticism"; Frederick F. Shannon, "Preaching to the Preacher Himself"; John Haynes Holmes, "Preaching in a City Church"; W. L. Stidger,

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Homeless Women Stir City's Pity

Discovery of Plight of Sleepers in Parks Moves New Relief Efforts—School Children Found Hungry

(Correspondence from Chicago)

CHICAGO, Oct. 5.—Judging merely by the volume of space occupied in the daily papers, unemployment is far and away the most important subject of public interest. It seems likely to remain so for months to come. One of the most dreadful aspects of the whole terrible business is the news that has just come out through an announcement by Mrs. Elizabeth A. Conkey, commissioner of public welfare, that several hundred homeless women sleep in the parks of Chicago every night. Some of these women, Mrs. Conkey states, say that they were saleswomen, nurses and teachers before unemployment exhausted their savings. Knowledge of the situation first came to Mrs. Conkey from women of good character who appealed for protection from prowlers. "Credible women," she states, "who have had to sleep in the parks complain of the activities of procurers, who evidently decoy numbers of girls or else drive them away by their annoyances, and of thieves, who steal the very coats which sleeping women have thrown about themselves." Special efforts are being made to relieve this situation, but it is a shocking and horrible thing that women should ever have been placed in such a position.

* * *

Others Hard Hit

The children, too, are hard hit. A statement just released by William J. Bogan, superintendent of schools, says that "there are, at a conservative estimate, 15,000 children in the Chicago public schools today who are undernourished and who will need to be given food at school during the winter. Unless they are helped many will faint in school . . . " "If I could only furnish my poor children with half a pint of milk a day I would be happy," says Catherine M. McGuire, principal of the Everett school. Last year the principals and teachers in the public schools contributed $173,613 to feed the children in their schools but, with their own salaries months in arrears, it will be impossible for them to do so this year. The Chicago Tribune is leading an effort to raise a fund of $300,000 to meet this need.

It looks as if non-Chicagoans who find themselves in our city and out of jobs will have to curl up and starve, unless a few of the so-called "free-lance" stations, such as Immanuel church, are able to keep going. It is charged that the unemployed are pouring into Chicago from all over the map, and the welfare agencies are hastening to give assurance that they will assume responsibility only for Chicago and Cook county's unemployed. Severe pressure, it would seem from some of the newspaper stories, is being exerted upon the free-lance agencies to limit the feeding and lodging of non-residents. I do not remember any such squeamishness about employing only Chicagoans in the boom days during and after the war! Indeed all sorts of inducements were offered to workers all over the country to come to Chicago and man the factories. Those were the days when our industries promoted the great migration of Negroes from the south. Now, only the fear of communism spreading among this group seems to have been very effective in bringing them relief in their hour of need.

* * *

Churches to Emphasize Evangelism

The first union ministers' meeting of the fall, under the auspices of the Chicago church federation, brought out an attendance of about 750. It was held in Chicago temple on Sept. 28. "The Evangelistic Task of the Church" was the general theme of the meeting, which was in charge of the commission on evangelism, and the speakers were Dr. Edwin C. McCown, pastor of the Mt. Lebanon United Presbyterian church, Pittsburgh, Pa., and Dean Shailer Mathews, president of the church federation, who delivered the keynote address. Religious revivals, Dean Mathews declared, invariably spring from conditions which prove the treachery of trust in material things alone. History might well be expected to repeat itself in these dark days.

* * *

Universities and Seminaries Open

The universities and seminaries have all opened for their autumn sessions. Although many of the seminaries have raised their standards of admission and limited their registrations, all are pretty well crowded. The University of Chicago marked the opening of its 40th year by putting into full operation its new educational plan. Observing a custom followed since the establishment of the university, a commemorative chapel service was conducted by Dean Charles W. Gilkey in the university chapel, Oct. 1, forty years to a day from that chapel assembly in Cobb hall, when Presdent Harper gathered with the first faculty and students to mark the beginning of the new university. Prof. D. W. Riddle gave the address at the opening exercises of the divinity school of the university, and Dr. Charles Clayton Morrison gave the address at similar exercises conducted by the Chicago theological seminary, which is affiliated with the divinity school.

* * *

And So Forth

The Sunday Evening club opened its 25th season last night in Orchestra hall, under the presidency of Mr. Clifford W. Barnes. Mr. Fred B. Smith was the speaker on "America and the New Internationalism." The services are broadcast through WMAQ.

Prof. James H. Breasted, famous University of Chicago Egyptologist, has just returned from Persia with a story of extraordinary progress in the excavations being conducted there.

CHARLES T. HOLMAN.

Britain Leaves Gold Standard

Nation Calm Under New Crisis—Gandhi's Personality Charms—Cathedral Service Lauds Scientists

(British Table Talk)

LONDON, Sept. 21.—All yesterday there were rumors flying abroad of a serious crisis before the nation. The prime minister had hastened back to London from Chequers; the bankers had been in close consultation with the government; there was an air of foreboding. Tidings of uneasiness and even of panic in foreign exchanges were passing from one man to another, so that when we opened the papers this morning we were not surprised to learn that Britain had gone off the gold standard. Powers were to be obtained today to make this possible; the stock exchange was not to meet today, but banks were to keep open as usual.

The immediate occasion for the action of the government was the withdrawal of gold from London; the formation of the national government had checked this process, but only for a time. Several causes were alleged for this renewed distrust of British credit. The unrest in the navy had been greatly exaggerated abroad. No one in Britain took this as in any sense parallel to the action of the Potemkin at the beginning of the Russian revolution. But either deliberately or ignorantly in some quarters the unrest was made to be a serious sign of British downfall. Then our domestic discussions of an election increased the distrust of our credit. The national government was thought to be temporary and unstable, and observers in Europe and America were prepared for a possible reverse of its policy.

* * *

The Effect on Britain

Very few of us have any idea of the principles of international exchange, and those who talk quite eloquently upon it probably know less than they profess. There is an impression abroad that all the nations will suffer together, and that the only permanent hope is for the nations to act together. The policy of France and America in their accumulation of gold is criticized on the ground that it has stopped the flow of international trade. But the chief attention has been given to the practical duty of our people. "Business as usual" is our favorite adage. We are encouraged to keep our heads. There is a call for a united front which may lead to a new reconciliation between parties. The opposition to the measure taken by the government has not been serious; for the most part our politicians agree that it has to be, and we must adjust our lives to this new and critical demand.

At another time, and the sooner the better, the nations of the world may come together with the common confession that in the present day, whatever may have been said of yesterday, no nation can be prosperous for long unless all nations share in the prosperity; and we are only saved economically in a saved race.

* * *

Mr. Gandhi in East London

The district of Bow lies east of Whitechapel where the roads go down to Essex. It is a part of London where most of the inhabitants are poor, but strangely brave and cheerful. In the heart of it two sisters, Miss Muriel and Miss Doris Lester, have established a place of beauty and light, known as Kingsley hall, and not far away they have built a children's house. It was in Kingsley hall that Mr. Gandhi stayed during his first days in London. There he received in an informal fashion a number of people last Saturday afternoon. Some of them were able to talk with him, and all could shake hands with him and hear his words of greeting.

He struck me as a much more cheerful being than his picture presents; he has found or kept the secret of serenity. In his words he said he had known that he would be received with courtesy, but he had been surprised by the natural and unforced affection which had been shown to him especially by the children of the east end. The government had provided police protection against dangers—he had never thought that was needed; if he needed protection it was more against kindness and affection.

On Sunday Mr. Gandhi was in Buckhurst Hill talking over peace with the Fellowship of Reconciliation. There he walked in Epping forest—the Londoner's forest. His presence in this country has led to some bitter attacks by those who dislike the policy of reconciliation with India. It was interesting to hear Mr. Gandhi explain that he could not have represented the poor people of his country if he had not worn their dress. This dress has been the subject of popular comment, and of some jokes; but most English people are sensible enough to understand his point of view. They even inquired whether Mr. Winston Churchill, who called him a "half-naked fakir," would wear in an Indian village only a turban and a loincloth!

The doings of the round table committee have been crowded out of our minds by other events. To all appearances little advance has been made as yet.

* * *

A Memorable Service in Liverpool Cathedral

Liverpool cathedral has become the place to which all must look who wish to see how in these days noble worship may be planned with reverence for tradition and with freedom. On Sunday, Sept. 20, a celebration was held to commemorate the close connection of Liverpool with the British association for the advancement of science, and secondly to provide an opportunity to make "public avowal of our debt to science by a common recognition of common tasks and common aspirations."

In a liturgy of thanksgiving read by Prof. J. L. Myers, and responded to by the dean and choir and the congregation, there were named philosophers and great men of science of all races and nations from Pythagoras and Archimedes to Darwin and Huxley, to Davy and Dalton, to Faraday

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and Clerk Maxwell, to Mendel and Gauss and Hertz. In the most modern of cathedrals our debt to science was acknowledged.

The service of the commemoration began with the chanting of lines from Mr. Alfred Noyes's poem, "The Torchbearers." This was called "The Hallowing." Then there entered the representatives of universities, the lord mayor of Liverpool, the bishop and chapter, and the representatives of the British association. They then sang the national anthem and "O God our help in ages past." Afterwards General Smuts, standing at the foot of the chancel to which the bishop of Liverpool had advanced to meet him, asked the bishop to "bid a blessing on this congregation assembled to render thanks for the increase of knowledge, and more especially for the British association for the advancement of science."

A bidding prayer followed in which it was said that "the spirit of God had used the association to interpret the processes of nature and the doings of man." The lesson was the well-known passage, "Let us now praise famous men." Then followed a liturgy commemorating the great names of the past, and a sermon by the bishop of Birmingham.

At the popular service in the evening—a congregational service of a simple kind—General Smuts and Sir Oliver Lodge spoke. EDWARD SHILLITO.

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Study Workings of New Law

Massachusetts Adoption Statute Develops Shortcomings in Operation—Church Peace Commission Speaks

(*Correspondence from New England*)

SOMERVILLE, MASS., Oct. 1.—Mrs. Frederick P. Bagley, chairman, opened the recent meeting of the Massachusetts civic league by saying of the state's new adoption law: "There may be gloom in business circles, but *we* are happy! We have thought that if we carried one needed law a year we did well. But this legislature has passed 33 laws relating to child welfare! To succeed, there must be a well-drafted and conservative bill, and effective work to make every legislator understand it. We have a chairman in every senatorial district to mobilize sentiment. But we meet today to hear how the law, requiring investigation before a decree permitting adoption of a child, is working." The investigators of the department of public welfare then reported.

There are annually a thousand applications. The law protects both child and foster parents. One clergyman was prevented from adopting a child with syphilitic mother and grandmother. Parents tempted by poverty to part with children are shown an alternative. Unscrupulous persons who have made a business of adoption are apparently already scared off. The law requires the investigation, and the probate judges are largely availing themselves of the option of requiring six months trial before granting the decree. Unfortunately investigation only precedes this period. Other points where the law needs strengthening were pointed out. The searching list of questions sent to applicants in Cuyahoga county, Ohio, should be imitated. That champion of children, Joseph Lee, a member of the commission which recommended this and other reforms, thought the courts should be authorized to annul adoptions. In the case of illegitimate children, the birth certificate may be changed to the new name. Should this not also be permitted in the case of legitimate children, that they may never need know that they are not own children of their foster parents? The best opinion was that the facts should always be told them.

* * *

Plans of the Congregational Commission on Peace

The commission appointed by the national council at Seattle to act on "the greatest issue before the human race" held a seminar of leading clergymen of New England at Lake Sunapee, N. H., in August. The unity of conviction as to the importance of the task was remarkable. It was felt that the idea that Christians can stop a war after it is started was exploded in 1914. On Sept. 14, the commission itself met at Hartford, Conn., and adopted a statement to be sent to 6500 Congregational-Christian churches. "Believing that war as a method is both unnecessary and anti-Christian," the commission calls the churches to "a campaign of education" against it. The next great opportunity is the disarmament conference in Geneva. "The way to peace lies through world organization. Effective instruments are the League of Nations and world court, imperfect but a beginning. Since the United States has ratified the Kellogg pact, it cannot logically remain out of them." The chairman of the commission is the Rev. Theodore A. Greene, of the First Church of Christ, New Britain, Conn.

* * *

School Linked to Character In Connecticut

The Connecticut board of education has struck out in a new line by establishing a bureau of character education, whose object is the dissemination of information to prepare boys and girls to take their places as responsible and socially adjusted members of the community. It goes on record as raising character values to the same degree of emphasis as physical and intellectual. "We recognized," says its originator, Mrs. Ruth White Colton, "that this can be achieved only by raising the level of the whole environment in which the child is placed. We are developing a plan by which the community may be aided in discovering and solving its major problems." Norfolk and Stratford have been successfully developed as "laboratories." A state-wide survey of methods, projects, and needs is included. New England and other states are watching the experiment with interest.

* * *

Adequate Biography of Josiah Strong Assured

This growing attention paid to the tasks of social betterment by our churches makes significant the announcement that the son and daughters of one of its greatest apostles, the late Josiah Strong, have asked Dr. Nathaniel M. Pratt, pastor of the Congregational church, Whitinsville, Mass., to write the first authentic and authorized story of his life. With him are associated an advisory editorial board of thirty prominent men and women. The New England members include George W. Coleman, Francis G. Peabody, and Mary E. Woolley. During his fatal illness in 1916, Owen G. Lovejoy wrote to Dr. Strong: "You must be greatly gratified to know that multitudes of us now in middle life, engaged in what is called 'social service', owe our vision, inspiration and guidance to you more than to any other man." Many still live who share this sentiment. Dr. Strong's death and the publication of his last books, applying his principles to world problems, unfortunately came at a time when public attention was absorbed in the great war which he had prophesied. The time has come to revive his message: The Kingdom of God, a challenge and reality! Among the organizations at once interested in the announcement is the Boston chapter of the "Brotherhood of the Kingdom," a fellowship founded by Samuel Zane Batten, Walter Rauschenbush, Strong; and Leighton Williams, who is still living. E. TALLMADGE ROOT.

Leaders Face Issues

Buck Hill Conference Considers War, Economic Problems, Lawlessness

Another conference of representative Protestant fellowships, entirely informal and unofficial, was held this year at Buck Hill Falls, Pa., Sept. 17, 18. This conference grew out of the conviction of a smaller group that world conditions are such that pressing problems should be faced by Protestant churchmen, entirely apart from all official restrictions. This smaller group consisted of Albert W. Beaven, William Hiram Foulkes, W. F. McDowell, John R. Mott, Lewis S. Mudge, Daniel A. Poling and Stanley High. At their call about 60 churchmen and churchwomen attended the conference.

The industrial and unemployment situation, the prevalent lawlessness and the approaching disarmament conference were among the subjects discussed; but it was recognized that basic to all these problems is "the tightening grip of secularism." Without any set program the conference went at this basic problem, many speakers giving expression to the conviction that the church lacks power and vision and definite objectives. It was held that the effort on the part of the church to conform to convention and custom, ecclesiastical as well as social and economic, has in large measure paralyzed the church and obscured its vision.

Constructive Suggestions

Following a day of general discussion, the conference divided into three sections, one on the economic situation, one on disarmament, and one on lawlessness and prohibition. The next morning, certain tentative findings were further discussed and revised. In the economic field, practical suggestions were finally presented looking toward a social order based on the brotherly ideals of Jesus. These included the replacement of the present-day policy of unplanned, competitive individualism by a planned economy definitely aiming at the conservation of human values; the offsetting of technological and general unemployment by shortening the hours of labor; the introduction of unemployment insurance, sickness insurance and old age pensions; the abolition of child labor; a program of public works to take up the employment slack; the turning of public income from the economic waste of the building of armament to productive employment enriching the common life.

The peace pact, it was held, constitutes an obligation to reduce armaments. Because the strengthening of the institutions of peace is an essential factor in disarmament, it was urged that the United States promptly enter the world court.

Considering the prevalent lawlessness, the conference listed among the forces which develop the lawless spirit: certain types of motion pictures, sensational literature, self-seeking political organizations, and illegal selling of liquor. Looking to the improvement of conditions as respects the use of liquor, the conference urged all Christians to give hearty support to the nationwide campaign of the Allied Forces for Prohibition; to further in local churches all types of educational activity for the information of the young as to the evils of the liquor traffic before prohibition, and as to the improved conditions today under prohibition; to observe the law, not grudgingly but in compliance to the high Christian plane of concern for one's fellowmen.

King's Chaplain Sees "New Birth for the World"

Canon T. Guy Rogers, chaplain to King George of England, now in this country as an exchange preacher, was interviewed by a press reporter, and in the course of the interview declared that out of the confusion of today is coming a new birth for the world. "I am far from being downhearted," he said; "it is the greatest of times to be alive, when old systems are changing, when things we considered stable are crumbling away. I am glad to see us lose confidence in the power of one nation, in the power of a nation to look after itself. Under the new system the principles of the sermon on the mount, of human brotherhood and a renunciation of self-seeking will get a real trial." "What else is there in the world to try?" he asked his interviewer. Viewing the unrest throughout the world, Canon Rogers sees the choice as lying between dictatorship and slavery or cooperation. Russia, he considers, is the world's most efficient form of social organization. Canon Rogers addressed the student body and faculty of Drew seminary, Oct. 7.

Major-General Everson Accepts Denver Pastorate

After completing, on Dec. 1, two years service as chief of the Army Militia bureau, Major-General W. G. Everson will resign, and will become pastor of First Baptist church, Denver. General Everson has been a soldier and a minister for the past 30 years. He served in the Spanish-American and world wars. He has held pastorates in several cities, among them Boston, Indianapolis, Louisville and Cincinnati.

Death of Dr. L. H. Thayer, Congregationalist Leader

In the death of Dr. Lucius H. Thayer at his home in Dublin, N. H., Sept. 20, the Congregationalist fellowship lost one of its ablest men. His ability was recognized in his being chosen to fill the office of chairman of the commission on missions during the years immediately following the setting up of that organization with its accompanying merging of national Congregational societies into unified foreign and homeland groups. The Congregationalist, however, finds Dr. Thayer's greatest distinction, not in his wider activities, but in serving his own community as a pastor. He went from his seminary to his first pastorate at North church, Portsmouth, N. H. and for nearly 40 years—until his retirement in 1928—he ministered in this field.

Strong Committee to Urge Disarmament At General Conference

A volunteer committee on peace-through-justice has been formed for the purpose of securing action at the next Methodist general conference on the subject of war guilt and disarmament. The committee is as follows: Francis J. McConnell, chairman; vice-chairman, Ralph S. Cushman; secretaries, L. O. Hartman

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Dr. Mott Heads Group to Study Japanese Education

On Oct. 1 a commission sponsored by the Rockefeller foundation to make a study of the educational system of Japan sailed from San Francisco. Dr. John R. Mott heads the group, and he is accompanied by G. Bromley Oxnam of DePauw university, Frank W. Padelford of New York city, Edward Rynearson of Pittsburgh and Ruth T. Woodsmall. The commission will be joined by four Japanese leaders. The study will lead to the drafting of a policy for future activities in Christian educational institutions in Japan.

Dr. Van Allen Estate Goes to Syracuse University

The will of Dr. W. H. Van Allen, recently deceased rector of the Church of the Advent, Boston, leaves his entire estate, valued at $100,000, to his alma mater, Syracuse university.

Unitarians to Hold Round Table Conferences

The chief feature of the biennial conference of the American Unitarian association, to meet in Philadelphia, Oct. 19-22, will be four round table conferences. One of these will consider "The Church in International Affairs" under the direction of Dr. John H. Lathrop, minister of the Church of the Savior, Brooklyn, N. Y. Among the other speakers are Pres. Frank Aydelotte of Swarthmore, Dr. John Haynes Holmes and Dr. A. Warren Storms.

Special Preachers at Union Seminary

During October the Sunday morning preacher at Union seminary is Hugh Black of the seminary; during the next three months the following will speak on stated Sundays: Henry Sloane Coffin, C. E. Jefferson, John Baillie, Reinhold Niebuhr, Julius A. Brewer, James Moffatt and Eugene W. Lyman.

Radio Council Sponsors Educational Programs

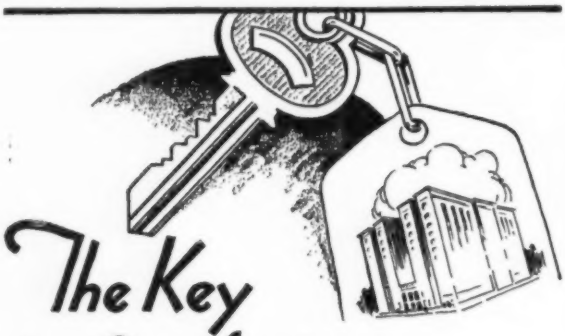
Pres. Nicholas Murray Butler of Columbia, Pres. James R. Angell of Yale, and Pres. Ernest L. Bogart of the American Economic association will inaugurate on Oct. 17 a weekly program of radio addresses on present day economics and psychology, sponsored by the National Advisory council on radio in education, and broadcast through the courtesy of the National broadcasting company. Pres. Butler will deliver a brief introductory address preceding Pres. Angell, who will give the first address in the psychology series, and Dr. Bogart, who will open the economics series. The programs will be on the air Saturday evenings from 8:30 to 9, eastern standard time; each evening will provide a 15 minute address in each of the series. The first 10 addresses in the economics series will deal with the causes of unemployment and possible ways out. Most of the speakers are authorities holding chairs in universities or heading national councils and associations.

Evanston Church Begins New Season Of Sunday Noon Forums

First Congregational church, Evanston, Ill., Hugh Elmer Brown, minister, has begun the 1931-2 season of Sunday noon forums, which has already scored four years of marked success. Edward L. Schaub directs the forums, and he announces speakers and topics for two months. These are timely and practical subjects, as is indicated by the following titles of discussions: "Effects of Industrial Unemployment upon Individual, Family and Social Life" by Graham Taylor (Oct. 4); "Types and Causes of Industrial Unemployment" by George Cady (Oct. 11); "Breaking the Bread Lines"—"Available Methods and Sources of Relief" by Roy C. Jacobson (Oct. 18); "Unemployment Insurance and the Dole" by James Mullenbach (Oct. 25); "Unemployment in the Professions—Causes, Perils and Remedies" by F. C. Eiselen and John E. Stout (Nov. 1); "What Can the Churches Do?" by Paul Hutchinson (Nov. 8); "Has a Man a Fundamental Right to a Job?" by E. L. Schaub (Nov. 15).

Disciples Missions Leaders to Hold 218 One-Day Conventions

"Our message is Jesus Christ," is the theme of the ninth annual series of one-day conventions planned by the Disciples United Christian missionary society to be held in 39 states and provinces of the United States and Canada Nov. 2-20. This year 218 one-day conventions have been scheduled.



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Overstatement in the New Testament, by Claude C. Douglas. Holt, $1.75.
Charles Lewis Slattery, by Howard Chandler Robbins. Harpers, $2.50.
Education in Church Music, by Karl Pomeroy Harrington. Century Co., $2.00.
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One Hundred Years of Mission Work in the Wilds of Labrador, by Arminius Young. Arthur H. Stockwell, London, 2/6
Bodyguard Unseen, by Vincenzo D'Aquila. Smith, $2.50.
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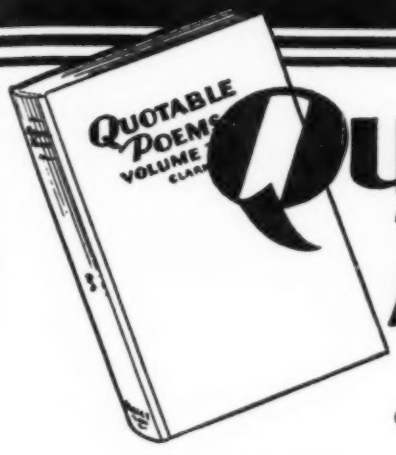
Taming Our Machines, by Ralph E. Flanders. Smith, $2.50.
China Christian Year Book, 1931. Christian Literature Society, Shanghai.
The Divine Urge, by H. Ingham. Arthur H. Stockwell, London, 2/6.
How Big Is Your World? by John L. Lobengier. Pilgrim Press. Leader's book, $.85. Pupil's book, $.60.



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